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Bakalárska práca

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**Flóra Atharvavédu**

**Flora of the Atharvaveda**

Praha 2009

vedúci práce: Prof. PhDr. Jaroslav Vacek, CSc.

## **PodĎakovanie**

Ďakujem Prof. PhDr. Jaroslavu Vackovi, CSc. za odborné vedenie a rady v priebehu tejto práce.

## Prehlásenie

„Prehlasujem, že som túto bakalársku prácu vypracovala samostatne a výhradne s použitím citovaných prameňov a literatúry.“

V Prahe dňa: 21. 7. 2009

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Gabriela Markovičová

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## Zoznam zkratiek

**IMP** Arya Vaidya Sala, *Indian Medical Plants, a compendium of 500 species.*

**IVAV** Whitney, W.D., *Index Verborum to the Published Text of the Atharva-Veda.* In:  
Journal of the American Oriental Society 12.

**MW** Monier Williams, *A Sanskrit-English Dictionary.*

# Úvod

Táto práca na základe zadaného súpisu názvov rastlín vyskytujúcich sa v texte Atharvavédy popisuje ich výskyt, charakteristiku a botanickú identifikáciu pre účely databázového spracovania v projekte Pandanus.

Práca je členená do troch kapitol podľa toho, či bola daná rastlina identifikovaná alebo nie. Každá rastlina je spracovaná encyklopedicky v zadanom poradí. Uvádzam u nej preklad pojmu podľa sanskrto-anglického slovníku, názvy v iných jazykoch, výskyty v texte s jednotlivými citáciami v pôvodnom znení a anglickými prekladmi, charakteristiku a použitie rastliny. Názvy v iných indických jazykoch sú pre účely dokumentácie prevzaté z encyklopedického diela „*Indian Medicinal Plants*“. Tieto prepisy môžu obsahovať chyby, preto pred zadaním do databáze je potreba ich prekontrolovať so slovníkmi jednotlivých jazykov. U každého odstavca je uvedená zkratka a číslo strany knihy, z ktorej daný popis pochádza. Všetky citácie sú v anglickom originále, okrem názvov jednotlivých odstavcov, úvodu a záveru. Pri popise jednotlivých rastlín som vychádzala hlavne z už spomenutého encyklopedického diela „*Indian Medicinal Plants. A compendium of 500 species*“, u ťažšie dohľadateľných názvov som sa opierala o knihu Zyska „*Medicine in the Veda, Religious healing in the Veda*“, a pre ďalšie výskyty rastlín som použila „*Index Verborum to the Published Text of the Atharva-Veda*“. Pôvodné citácie v sanskrte sú písane kurzívou latinským prepisom. Pri preklade citovaných veršov som používala anglický preklad Atharvavédy od Ralpha T. H. Griffitha. Keďže ten v preklade neuvádza názvy jednotlivých častí, použila som pre tieto účely aj preklad W. D. Whitneyho.

Atharvavéda samhitá, ktorej sa táto práca týka patrí do súboru védskych zbierok, ktoré sú najstaršími literárnymi pamiatkami indoeurópskych národov. Je v nich zakonzervované myslenie a filozofia védskeho človeka, obsahujú základy mnohých vedných oborov, zároveň sú nevyčerpatelným materiálom pre bádateľov rôznych oblastí.

Zatiaľ čo názvy ostatných troch védskych zbierok pochádzajú zo slova, ktoré určuje obsah danej zbierky, názov Atharvavéda je odvodený od mýtickej postavy Atharvana. Prvé zmienky

o tejto postave nachádzame už v Rgvéde, kde sa o ňom hovorí ako o prvom kňazovi, ktorý ustanovil spôsoby komunikácie medzi ľuďmi a bohmi prostredníctvom ohňa a zvíťazil nad nepriateľskými démonmi prostredníctvom magických síl.

Najstarší dochovaný názov tejto zbierky *Atharvāṅgirasah saṃhitā* je zložený z mien dvoch mýtických rodov - Atharvanov, ktorý sa venovali obradom privolávajúcim blaho a požehnanie bohov, a jeho potomkov Angirasov, prevádzajúcich obrady k zažehnaníu a odvráteniu zlých síl. V Rgvéde sa okrem Angirasov spomína aj druhý rod potomkov Atharvanov a to Bhrgusovia. Od nich je odvodený ďalší názov Atharvavédy - Bhrgvangirasa (Piesne Bhrguov a Angirasov). Tradícia sa zmieňuje o 9 recenziách tejto zbierky. Dochované sú však len dve – Paippaláda a Šaunakíja. Medzi oboma sú rozdiely jak v obsahu, tak v usporiadaní. Podľa dôkazov francúzskeho indológa Louis Renoua je Paippaládska verzia staršia a pôvodnejšia. Je rozdelená do 20 kníh a obsahuje 731 hymnov. Jej obsahom sú zariekavdlá, magické formule a prupovídky s neobyčajne širokým zameraním.

Dlhú dobu nebola Atharvavéda prijímaná ako rovnocenná trojici véd, ktoré boli považované za výtvor samých bohov. Bolo to pravdepodobne kôli magickému obsahu

Aj keď je konečná redakcia Atharvavédy mladšia ako Rgvédy, obsahuje aj veľmi staré časti. Jej text ale pochádza hlavne z obdobia bráhmanizmu, kedy si bráhmani začali robiť nároky na rozličné privilégia kôli svojej nepostrádateľnosti a atharvanovia – znalci týchto zaklínadiel sa stávali dvornými obradníkmi na dvoroch kráľov, aby im zaist'ovali úspechy v bojoch, vo vládnutí, odvracali od nich nešťastia a nástrahy nepriateľov.

V dobe Atharvavédy je už naplno známe aj kastovné rozvrstvenie spoločnosti, menia sa charakteristiky bohov a ich vzťah k človeku. Mimoszemský svet je tu naplnený rôznymi temnými mocnosťami a ich magickými silami. Pozorujeme tu život obyčajného Áru strednej vrstvy, od počatia až po vyprevádzanie po smrti do konečného domova v ríši zosnulých. Obrady sú zamerané na bežný život jednoduchých roľníkov, kde zohrávajú najdôležitejšiu rolu zdravie a šťastie seba, manželky a detí, dobrá úroda, ochrana proti démonom, hadom, chorobám apod. Časté sú liečiteľské zaklínadla, ktoré sprevádzali liečebné úkony a zákroky, a to hlavne podávanie liečivých bylín, ktoré tieto verše priamo oslovujú, aby zvýšili ich účinnosť. S obradmi a obeťami je teda táto štvrtá zbierka spojená tesnejšie ako Rgvéda. V niektorých súktach sa vyslovene konštatuje, že majú doprevádzať ten či onen obrad. Podobe ako v Rgvéde ani tu nechýbajú zárodky kosmogonických a mysticko-teologických špekulácií, ktoré sú neskôr naplno rozvinuté v bráhmanách a upanišadách.

## 1. Názvy identifikované

### **ajaśṛṅgi**

**ajaśṛṅgi** f. "goat's horn", the shrub *Odina Wodier*, used as a charm and as a remedy for sore eyes, AV. (its fruit resembles a goat's horn). (MW, p. 9)

The commentary declares the epithet to be equivalent to *viṣāṇim* (*Odina Pinnata*), and to be given on account of the shape of the fruit. *Dhanvantari*, p.23, Poona ed., gives *meṣaśṛṅgi* and *viṣāṇikā* as synonyms of *ajaśṛṅgi*. (Whitney, commentary on AV 4, 37.2, p. 211)

**meṣaśṛṅga** m. a species of tree, MBh.; Suśr.; a species of poisonous plant, L.; (ī), f. *Odina Pinnata* or *Gymnema Sylvestre*, L. (MW, p. 833)

Názvy v ďalších jazykoch (IMP vol. 3, p. 107)

Lat. ***Gymnema sylvestre* (Retz.) R.Br.**, Family: *Asclepiadaceae*

Common names: English: *Periploca* of the woods • Hindi: Guḍmār, Merāśirṅgī • Kannada:

Kaḍhasige • Malayalam: Cakkarakkolli, Madhunāśini • Sanskrit: Meṣaśṛṅgī, Madhunāśinī •

Tamil: Śiṟukurumkāy, Śakkaraikkolli • Telugu: Pōdapatra

Výskyt v texte (IVAV, p. 16)

AV 4.37.2 ("Against various superhuman foes: with a herb")



*tvayā vayam apsaraso gandharvāṃś cātayāmahe /*

*ajaśṛṅgy aja rakṣaḥ sarvān gandhena nāśaya ||2|| (AVŚ 4.37.2)*

"With thee we scare and drive away Gandharvas and Apsarases. O Ajaśṛṅgi, chase the fiends. Cause all to vanish with thy smell". (Griffith, AV 4.37.2, p. 147)

Charakteristika (IMP vol. 3, p. 107)

The plant is found throughout India, in dry forests upto 600m.

It is a large, woody, much branched climber with pubescent young parts; leaves simple, opposite, elliptic or ovate, more or less pubescent on both sides, base rounded or cordate; flowers small, yellow in umbellate cymes; fruits slender, follicles upto 7, 5 cm long.

Použitie (IMP vol. 3, p. 107)

Parts used: whole plant.

The plant is bitter, astringent, acrid, thermogenic, anti-inflammatory, anodyne, digestive, liver tonic, emetic, diuretic, stomachic, stimulant, anthelmintic, alexipharmic, laxative, cardiogenic, expectorant, antipyretic and uterine tonic.

It is useful in inflammations, hepatosplenomegaly, dyspepsia, constipation, jaundice, haemorrhoids, strangury, renal and vesical calculi, helminthiasis, cardiopathy, cough, asthma, bronchitis, intermittent fever, vitiated conditions of *vāta*, conjunctivitis and leucoderma.

The fresh leaves when chewed have the remarkable property of paralysing the sense of taste for sweet and bitter substances for sometime.

## apāmārga

**apāmārga** m. (mṛj), the plant *Achyranthes Aspera* (employed very often in incantations, in medicine, in washing linen, and in sacrifices) AV. VS. &c. (MW, p. 54)

Názvy v ďalších jazykoch (IMP vol. 1, p.39)

Lat. ***Achyranthes Aspera* Linn.**, Family: *Amaranthaceae*.

Common names: Prickly chaff-flower plant • Hindi: Circiṭā, Cicimḍā • Sanskrit: Apāmārga • Tamil: Nāyuruvi, Kaṭalāṭi • Malayalam: Kalalat, Kaṭalāṭi, Vankaṭalāṭi, Valiyakaṭalāṭi • Telugu: Apāmargāmu • Kannada: Uttarani

Výskyt v texte (IVAV, p. 28)

AV 4.17.6-8 (“A charm to secure freedom from various evils”), 4.18.7-8 (“Against witchcraft: with a plant”), 7.65.1 (“To the plant apāmārga: for cleansing”)

*kṣudhāmāraṃ tṛṣṇāmāraṃ agotām anapatyatām /*

*apāmārga tvayā vyaṃ sarvaṃ tad apa mṛjmahe //6//* (AVŚ 4.17.6)

"Death caused by famine, caused by thirst, failure of children, loss of kine,

With thee, O Apāmārga, all this ill we cleanse and wipe away." (Griffith, AV 4.17.6, p. 156)

*tṛṣṇāmāraṃ kṣudhāmāraṃ atho akṣaparājayam /*

*apāmārga tvayā vyaṃ sarvaṃ tad apa mṛjmahe //7//* (AVŚ 4.17.7)

"Death caused by thirst, death caused by stress of hunger, loss at play with dice,  
All this, O Apāmārga with thine aid we cleanse and wipe away." (Griffith, AV 4.17.7, p. 156)

*apāmārga oṣadhīnām sarvāsām eka id vaśī /*  
*tena te mṛjma āsthitam atha tvam agadaś cara ||8|| (AVŚ 4.17.8)*

"The Apāmārga is alone the sovran of all Plants that grow.  
With this we wipe away whate'er hath fallen on thee : go in health!" (Griffith, AV 4.17.8, p. 156)

*apāmārgo 'pa mārṣtu kṣetriyaṃ śapathaś ca yaḥ /*  
*apāha yātudhānīr apa sarvā arāyyaḥ ||7|| (AVŚ 4.18.7)*

"Let Apāmārga sweep away chronic disease and every curse,  
Sweep sorceresses clean away, and all malignant stingy hags." (Griffith, AV 4.18.7, p. 157)

*apamṛjya yātudhānān apa sarvā arāyyaḥ /*  
*apāmārga tvayā vayaṃ sarvaṃ tad apa mṛjmahe ||8|| (AVŚ 4.18.8)*

"Sweep thou away the sorcerers, all stingy fiendish hags away.  
All this, O Apāmārga, with thine aid we wipe away from us." (Griffith, AV 4.18.8, p. 157)

*pratīcīnaphalo hi tvam apāmārga ruohitha /*

*sarvān mac chapathām adhi varīyo yavayā itaḥ ||1|| (AVŚ 7.65.1)*

"With retroverted fruit hast thou, O Apāmārga, sprung and grown.

Hence into distance most remote drive every curse away from, me." (Girffith, AV 7.65.1, p. 358)

Charakteristika (IMP vol. 1, p. 39)

It grows as wasteland herb throughout India, along roadsides as well as on hills upto 900m. It is an erect, much branched suffruticose or diffuse, shrub upto one meter in height with quadrangular striate pubescent branches, thickened just above the nodes; leaves simple, opposite, extipulate, velvety tomentose, orbicular, obovate or elliptic, 10cm long and 7,5cm broad; flowers bracteate and bracteolate, greenish, deflexed, in slender spikes often 45cm long; fruits easily disarticulating oblong urticule; seeds single, inverse.

In Ayurveda, two varieties, red and white are mentioned. In Sanskrit, synonyms describe this as a rough flowered stalk. It is described in 'Nighantas' as purgative, pungent.

Použitie (IMP vol. 1, p. 39)

Parts used: whole plant.

The plant is acrid, bitter, thermogenic, expectorant, revulsive, carminative, digestive, stomachic, laxative, anodyne, depurative, anthelmintic, diuretic, linthontriptic, sudorific, demulcent, haematinic and anti-inflammatory.

It is useful in cough, asthma, bronchitis, dyspepsia, flatulence, colic, painful inflammations, dropsy, ophthalmopathy, vomiting, leprosy, skin diseases, pruritus, helminthiasis, strangury,

renal and vesical calculi, cardiac disorders, anaemia, vitiated conditions of *kapha* and *vāta* and general debility.

## arundhatī

**arundhatī** f. a medicinal climbing plant AV.; the wife of Vasishṭha R. &c.; the wife of Dharma, Hariv.; the little and scarcely visible star Alcor (belonging to the Great Bear, and personified as the wife of one of its seven chief stars, Vasishṭha, or of all the seven, the so-called seven Rishis; at marriage ceremonies Arundhatī is invoked as a pattern of conjugal excellence by the bridegroom) AśvGr. &c.; N. of a kind of super natural faculty (also called kuṇḍalinī). (MW, p. 88)

**arundhatī** = sahadēvī (comm.on AV 4.12.2) = sahā = balā : *Sida cordifolia* Linn. (Zysk 1985, p. 257)

Názvy v ďalších jazykoch (IMP vol. 5, p. 129)

Lat. ***Sida cordata* (Burm.f.) Borssum**, Family: *Malvaceae*

Common names: English: Heart-Leaf Sida • Hindi: Banāniyār, Bhyūnlī • Kannada:

Bikkanatalegiḍa • Malayalam: Vaḷḷikkuruntōṭṭi • Sanskrit: Nāgabalā, Bhūmibalā • Tamil:

Palampāśi • Telugu: Gayapūvāku, Gayapāku

Synonyms: *Sida veronicaefolia* Lam.

Výskyt v texte (IVAV, p. 35)

AV 4.12.1 (“To heal serious wounds: with an herb”); 5.5.5; 9 (“To a healing plant, lāḡṣā”)

*rohany asi rohany asthnaś chinnasya rohanī /*

*rohayedam arundhati //1// (AVŚ 4.12.1)*

“Thou art the healer, making whole, the healer of the broken bone :

Make thou this whole, Arundhatī!” (Griffith, AV 4.12.1, p.118)

*bhadrāt plakṣān nis tiṣṭhasy aśvatthāt khadirād dhavāt /*

*bhadrān nyagrodhāt parṇāt sā na ehy arundhati //5// (AVŚ 5.5.5)*

“Thou springest from blest P laxa, or Aśvattha, Dhava, Khadira, Parna, or blest Nyagrodha, so come thou to use, Arundhatī” (Griffith, AV 5.5.5, p. 160)

*aśvasyāśnaḥ saṃpatitā sā vṛkṣām abhi siṣyade /*

*sarā patatṛiṇī bhūtvā sā na ehy arundhati //9// (AVŚ 5.5.9)*

“Issuing from the horse’s blood away she glided to the trees.

Become a winged water-brook, and come to us, Arundhatī” (Griffith, AV 5.5.9, p. 160)

Charakteristika (IMP vol. 5, p. 129)

The plant is found throughout India as a weed on road sides and other waste places.

It is a procumbent, diffuse, much branched hairy herb with a very short main stem and long slender trailing branches that occasionally root at places of contact with the soil; leaves long-petioled, cordate to roundish with stellate hairs; flowers yellow, solitary or in the axils; fruits schizocarp located within the persistent calyx; seeds brownish, glabrous.

Použitie (IMP vol. 5, p. 129)

Parts used: whole plant.

The roots are sweet, sour, astringent, bitter, acrid, thermogenic and tonic, and are useful in fever, uropathy and arthritis. The bark of the root is used for leucorrhoea, gonorrhoea and hyperdiuresis. The leaves are good for diarrhoea. The flowers and ripe fruits are refrigerant and are useful in relieving burning sensation, hyperdiuresis, pectoral lesions and promoting strength.

## arka

**arka** m. ( arc), Ved. a ray, flash of lightning RV. &c.; the sun RV. &c.; (hence) the number, twelve, Sūryas.; Sunday; fire RV. ix , 50, 4; ŚBr.; BrĀrUp.; crystal R. ii, 94, 6; membrum virile AV. vi, 72, 1; copper L.; the plant Calotropis Gigantea (the larger leaves are used for sacrificial ceremonies; cf. *arka-kośī*, *-parṇa*, *palāśa*, &c. below), ŚBr. &c., a religious ceremony, ŚBr. BrĀrUp. (cf. *arkāśvamedha* below); praise hymn, song (also said of the roaring of the Maruts and of Indra's thunder) RV. and AV.; one who praises, a singer RV.; N. of Indra L.; a learned man (cf. RV. viii , 63 , 6) L. [89,2]; an elder brother L.; N. of a physician Brahmap. (cf. *arka-cikitsā* below); (as , am) m. n. (with *agneḥ*, *indrasya*, *gautamasah*, &c.) N. of different Sāmans; food Naigh. and Nir. (cf. RV. vii , 9 , 2). (MW, p. 89)

Názvy v ďalších jazykoch (IMP vol. 1, p. 341)

Lat. **Calotropis gigantea (Linn.) R.Br.** , Family: *Asclepiadaceae*

Common names: English: Gigantic swallow wort, Mudar • Hindi: Madār • Kannada: Ekkamēli

• Malayalam: Erukku • Sanskrit: Arka • Tamil: eErukku • Telugu: Jillēḍu

Výskyt v texte (IVAV, p. 35)

AV 6.37.2 (“Against courses”) , 4.15.5 (“For abundant rain”), 4.24.5 (“Praise and prayer to Vāyu and Savitar”), 6.72.1 (“To assure supremacy”),

*pari ṇo vṛṇigdhi śapatha hradam agnir ivā dahan |*

*śaptāram atra no jahi divo vṛkṣam ivāśaniḥ ||2|| (AVŚ 6.37.2)*

“Avoid us, Imprecation! as consuming fire avoids the lake.

Smite thou the man who curses us, as the sky’s lightning strikes the tree.” (Griffith, AV 6.37.2, p. 216)

*ud īrayata marutaḥ samudratas tveṣo arko nabha ut pātayātha |*

*mahaṛṣabhasya nadato nabhasvato vāśrā āpaḥ pṛthivīm tarpayantu ||5|| (AVŚ 4.15.5)*

“Up from the sea lift your dread might, ye Maruts: as light and splendour, send the vapour upward! Let waters satisfy the earth, the voices of the great mist-enve- loped Bull who roareth.” (Griffith, AV 4.15.5, p. 151)

*yasya juṣṭim sominaḥ kāmāyante yaṃ havanta iṣumantaṃ gaviṣṭau |*

*yasminn arkaḥ śísriye yasminn ojaḥ sa no muñcatv aṃhasaḥ ||5|| (AVŚ 4.24.5)*



“Whose favour those desire who offer Soma, whom, arrow-bearer, men invoke in battle,  
On whom the hymn depends, in whom is power, May he deliver us from grief and trouble.”  
(Griffith, AV 4.24.5, p. 165)

*yathāsitaḥ prathayate vaśām anu vapūṃṣi kṛṇvann asurasya māyayā |*  
*evā te śepaḥ sahasāyam arko 'ngenāṅgaṃ saṃsamakaṃ kṛṇotu ||1||* (AVŚ 6,72.1)

“Sicut anguis niger ad voluntatem se extendit, Asurarum arte magica formas novas efficiens,  
sic fascinum tuum, partem cum parte, conjunctum, hic hymnus efficiat.” (Griffith, AV 6,.72.1,  
p. 474)

Charaktristika (IMP vol. 1, p. 341)

The plant is found throughout India, in dry waste places.

It is a large hard much-branched milky shrub, very pale in colour, the beanches, leaves and inflorescence covered with loose soft white wool; leaves opposite, subsessile, ovate, cordate at base; flowers beautiful lilac, rosy or purple tinted in umbellate lateral cymes; fruits fleshy follicles, green, seeds with abundant white coma.

Použitie (IMP vol. 1, p. 341)

Parts used: whole plant.

The dried whole plant is good tonic, expectorant, depurative and anthelmintic. The dried root bark is a substitute for ipecacuanha. Tho root bark is febrifuge, anthelmintic, depurative, expectorant and laxative, and is useful in cutaneous diseases, intestinal worms, cough, ascites and anasarca. The powder root promotes gastric secretions and is useful in asthma,

bronchitis and dyspepsia. The leaves are useful in the treatment of paralysis, arthralgia, swellings and intermittent fevers. The flowers are bitter, digestive, astringent, stomachic, anthelmintic and tonic. They are useful in asthma, catarrh, anorexia, inflammations and tumours. In large doses it is purgative and emetic.

## **arjunakāṇḍa**

**arjunakāṇḍa** (arjuna-) mfn. having a white appendage AV. ii,8,3. (MW, p. 90)

The commentary understands **arjuna-** in a as a tree so named. (Whitney, comm. on AV 2.8.3, p. 49)

**arjuna** mfn. (cf. ṛjra and raj) white, clear (the colour of the day RV. vi, 9, 1; of the dawn RV. i, 49, 3; of the lightning; of the milk; of silver, &c.); made of silver AV. iv, 37, 4; m. the white colour ' L.; a peacock L.; cutaneous disease Sāy. on RV. i,122,5; the tree Terminalia Arjuna W. and A.; N. of a man RV. i,122,5; of Indra VS. ŚBr., of the third of the Pāṇḍavava princes (who was a son of Indra and Kuntī), MBh. &c.; of a son of Kṛitavīrya (who was slain by Paraśurāma) ib.; of a Śākya (known as a mathematician); of different other persons; the only son of his mother L.; (ī) f. a cow MBh. xiii, 3596; a kind of serpent, (voc. aijuni) AV. ii, 24, 7; a procuress, bawd L.; N. of Ushā (wife of Aniruddha) L.; of the river Bāhudā or Karatoyā L.; (-nyau , or -nyas) f. du. or Pl.N. of the constellation Phalgunī RV. x, 85, 13 ŚBr.; (am) n. silver AV. v, 28, 5 and 9; gold L.; slight inflammation of the conjunctiva or white of the eye Suśr.; a particular grass (used as a substitute for the Soma plant) PBr. &c.; (= rūpa) shape Naigh.; (ās) m. pl. the descendants of Arjuna Pāṇ. 2,4. 66 Sch. (MW, p.90)

Názvy v ďalších jazykoch (IMP vol. 5, p. 253)

Lat. **Terminalia arjuna (Roxb. ex DC) Wight & Arn.**, Family: *Combretaceae*

Common names: English: Arjun • Hindi: Arjun, Kāhū, Kahuā • Kannada: Maddi, Vaidairya •

Malayalam: Nīrmaruṭu, Veṇmaruṭu, Āṭṭumaruṭu, Maruṭu, Puḷamatti • Sanskrit: Arjuna,

Kakubha • Tamil: Āṭṭumaruṭu, Nīrmarutu, Veḷḷaimaruṭu, Marutu • Telugu: Erṇamaddi

Výskyt v texte (IVAV, p. 35)

AV 2.8.3 (“Against the disease kṣetriyā : with a plant “)

*babhror arjunakāṇḍasya yavasya te palālyā tilasya tilapiñjyā /*

*vīrut kṣetriyanāśany apa kṣetriyam uchatu ||3|| (AVŚ 2.8.3)*

“With straw of barley tawny-brown in colour with its silvery ears, with stalk and stem of Sesamu- So let the plague-destroying Plant remove inherited disease.” (Griffith, AV 2.8.3, p. 40)

Charakteristika (IMP vol. 5, p. 253)

The plant found throughout India.

It is a large evergreen tree with buttressed trunk and spreading crown with drooping branches, bark smooth, grey outside and flesh coloured inside, flaking off large flat pieces; leaves simple, subopposite, oblong or elliptic, coriaceous, crenulate, pale dull green above, pale brown beneath, often unequal sided, nerves 10-15 pairs, reticulate; flowers white in panicles of spikes with linear bracteoles; fruits ovoid or oblong with 5-7 short, hard angels or wings, the lines on the wings oblique and curving upwards.

Použitie (IMP vol. 5, p. 253)

Part used: bark.

The bark is astringent, sweet, acrid, cooling, aphrodisiac, demulcent, cardiogenic, styptic, antidiarrhetic, urinary astringent, expectorant, alexiteric, lithontripic and tonic.

It is useful in fractures, ulcers, urethrorrhea, leucorrhoea, diabetes, vitiated conditions of *pitta*, anaemia, cardiopathy, hyperhidrosis, fatigue, asthma, bronchitis, tumours, otalgia, dysentery, inflammations, internal and external haemorrhages, cirrhosis of the liver and hypertension.

## **aśvattha**

**aśvattha** m. (ttha-stha , under which horses stand) the holy fig tree, *Ficus Religiosa* AV.

S3Br. &c.; a vessel made of its wood RV. i,135,8; x,97,5; the upper (or male) {araṇi} made of its wood AV. vi,11,1 ŚBr. xi KātyŚr.; the plant *Thespesia Populneoides* L.; N. of a Nakshatra (also called Śroṇā) Pāṇ. 4-2, 5 and 22; a N. of the sun MBh. iii, 151; (As) m. pl.N. of a people VarBrS.; (ā) f. day of full moon in the month Āśvina (in which month the fruit of the *Ficus Religiosa* generally becomes ripe); (ī) f. the small Pippala tree L.; (mfn.) relating to the Nakshatra Aśvattha, (with muhūrta) the moment in which the moon enters that Nakshatra Pāṇ. 4-2, 5 Sch. (MW, p. 115)

Názvy v ďalších jazykoch (IMP vol. 3, p. 38)

Lat. ***Ficus religiosa* Linn.** , Family: *Moraceae*

Common names: English: Peepal tree, Sacred fig • Hindi: Pīppal, Pīplī, Pīpār • Kannada: Aśvaththa • Malayalam: Arayāl • Sanskrit: Pippala, Aśvattha • Tamil: Arasu, Aśvattam • Telugu: Rāvi

Výskyt v texte (IVAV, p. 40)

AV 3.6.1 (“Against enemies”), 5.4.3 (“To the plant kuṣṭha: against fever”), 8.7.20 (“To the plants: for some one’s restoration to health”), 19.39.6 (“With kuṣṭha: against diseases”)

*pumān puṃsaḥ parijāto 'śvatthaḥ khadirād adhi /*

*sa hantu śatrūn māmakān yān ahaṃ dveṣmi ye ca mām ||1|| (AVŚ 3.6.1)*

“Masculine springs from masculine, Aśvattha grows from Khadira,

May it destroy mine enemies, who hate me and whom I detest“ (Griffith, AV 3.6.1, p. 71)

*aśvattho devasadanāḥ tṛtīyasyām ito divi /*

*tatrāmṛtasya cakṣaṇaṃ devāḥ kuṣṭham avanvata ||3|| (AVŚ 5.4.3)*

“In the third heaven above us stands the Aśvatthas tree, the seat of Gods.

There the Gods sought the Kuṣṭha Plant, embodiment of endless life“ (Griffith, AV 5.4.3, p. 158)

*aśvattho darbho vīrudhām somo rājāmṛtaṃ haviḥ /*

*vṛīhir yavaś ca bheṣajau divasi putrāv amartyau ||20|| (AVŚ 8.7.20)*

“Asvattha, Darbha, King of Plants, is Soma, deathless sacrifice

Barley and Rice are healing balms, the sons of Heaven who never die.” (Griffith, AV 8.7.20, p. 410)

*aśvattho devasadanas tṛtīyasyām ito divi /*

*tatrāmṛtasya cakṣaṇam tataḥ kuṣṭho ajāyata /*

*sa kuṣṭho viśvabheṣajaḥ sākam somena tiṣṭhati //* (AVŚ 19.39.6)

“In the third heaven above us stands the Asvattha tree, the seat of Gods:

There is embodiment of life that dies not: thence was Kushtha born.” (Griffith, AV 19.39.6, p. 296)

Charakteristika (IMP vol. 3, p. 38)

The palnt is found throughout India, wild as well as cultivated.

It is a large deciduou tree with few or no aerial roots, often epiphytic, the looping branchlets bear long-petioled ovate, cordate, shiny leaves which produce a characteristic rustling sound hen the wind blows; leaves bright green, the apex produced into a linear-lanceolate tail about half as long as the main portion of the blade; the receptacles occuring in pairs, axillary, depressed globuse, smooth, purplish when ripe.

The bark is grey or ash-coloured with thin or membranous flakes and are often covered with crustose lichen patches; the outer bark is not of uniform thickness, the middle bark in sections appeal as brownish or light reddish brown, the inner part consists of layers of light yellowish or orange brown granular tissue.

Použitie (IMP vol. 3, p. 38)

Parts used: bark, leaves, tender shoots, fruits, seeds, latex.

The bark is adstringent, sweet, cooling and aphrodisiac, and an aqueous extract of it has an antibacterial activity against *Staphylococcus aureus* and *Escherichia coli*. It is used in the treatment of gonorrhoea, diarrhoea, dysentery, haemorrhoids and gastrohelcosis. A paste of the powdered bark is a good absorbent for inflammatory swellings and good for burns.

Leaves and tender shoots have purgative properties and are also recommended for wounds and skin diseases. Fruits are laxative and digestive; the dried fruit pulverised and taken in water cures asthma; seeds are refrigerant and laxative. The latex is good for neuralgia, inflammations and haemorrhages.

*Ficus religiosa* belongs to *Pañca Kṣīra Vṛkṣa* - group of five trees belonging to genus *Ficus*. It includes *nyagrodha*, *uḍumbura*, *aśvattha*, *parīśa* and *plakṣa*. All these plants are used in *Āyurveda* as astringent medicines. *Pañca Kṣīra Vṛkṣa* refers to trees having milky latex.

## asiknī

**asiknī** Ved. f. of 2. *asita* q.v. (MW, p.120)

**asiknī** = *nīlī* (comm. To AV 1.23.1) = *nīla* = *nīlikā* = *nilinī*: *Indigofera tinctoria* Linn; true indigo, dyer's indigo. (Zysk 1985, p. 258)

**nīlinī** f. the indigo plant Suśr. (-phala n. ib.); a species of *Convolvulus* with blue blossoms, l.; N. of the wife of Aja-mīḍha Hariv. (cf. *nīlī*, *nalini*). (MW, p. 567)

Názvy v ďalších jazykoch (IMP vol. 3, p. 210)

Lat. **Indigofera tinctoria** Linn., Family: *Fabaceae*

Common names: English: Indian indigo • Hindi: Nīl • Kannada: Nīlī • Malayalam: Nīlamari,

Amari • Sanskrit: Nīlinī • Tamil: Avari, Nīli • Telugu: Nīli

Výskyt v texte (IVAV, p. 43)

AV 1.23.1 (“Against leprosy: with a healing herb”)

*nakṭamjātāsi oṣadhe rāme kṛṣṇe asikni ca /*

*idaṃ rajani rajaya kilāsaṃ palitaṃ ca yat ||1|| (AVŚ 1.23.1)*

“O Plant, thou sprangest up at night, dusky, dark-coloured, black in hue !

So, Rajani, re-colour thou these ashy spots, this leprosy“ (Griffith, AV 1.23.1, p. 21-22)

Charakteristika (IMP vol. 3, p. 210)

The plant is found throughout India, mainly as an escape from cultivation.

It is a branching shrub upto 2m high, leaves with 7-13 leaflets, green when fresh and greyish black on drying, tender branches bluish red in colour; flowers many in nearly sessile lax spicate racemes which are much shorter than the leaves, red or pink; fruits cylindric pods, pale greenish grey when young and dark brown on ripening with 10-12 seeds.

Použitie (IMP vol. 3, p. 210)

Parts used: whole plant.



The roots, stems and leaves are bitter, thermogenic, laxative, trochogenous, expectorant, anthelmintic, tonic and diuretic, and are useful for promoting the growth of hair and in gastropathy, splenomegaly, cephalalgia, cardiopathy, chronic bronchitis, asthma, ulcers and skin diseases. The juice expressed from the leaves is useful in the treatment of hydrophobia. An extract of the plant is good for epilepsy and neuropathy. The plant possesses anti-toxic property.

## āsuri

**āsuri** m. [ī, f. L.], (fr. asura) N. of a teacher ŚBr. BṛĀrUp. &c. (MW, p. 160)

**āsura** mf (ī) n. (fr. asura), spiritual, divine RV. VS. AV.; belonging or devoted to evil spirits; belonging or relating to the Asuras RV. AV. VS. KātyŚr. Prab. Daś. &c.; infernal, demoniacal; m. an Asura or demon AV. AitBr. Pāṇ.; a form of marriage (in which the bridegroom purchases the bride from her father and paternal kinsmen) ĀśvGr. i, 6, 6 Mn. iii, 31 (cf. vivāha); (ās) m. pl. the stars of the southern hemisphere Sūryas. &c.; a prince of the warrior-tribe Asura Pāṇ.; (ī) f. a female demon; a division of medicine (surgery, curing by cutting with instruments, applying the actual cautery); N. of the plant Sinapis Ramosa L.; the urethra BhP.; (am) n. blood; black salt, L. (MW, p. 160)

**rājikā** f. (for rājika see col. 1) a stripe, streak, line L.; a field L.; Sinapis Ramosa (a grain of it = 1/3 Sarshapa) Suśr. ŚārṅgS.; a partic. eruption (enumerated among the Kshudra-rogas), ŚārṅgS. (MW, p. 875)

Názvy v ďalších jazykoch (IMP vol. 1, p. 301)

Lat. **Brassica juncea Czern. & Coss.**, Family: *Brassicaceae*

Common names: English: Indian mustard • Hindi: Rāyī • Kannada: Sāsive • Malayalam:

Kaṭukū, Ceṛukaṭukū • Sanskrit: Sarṣapa, Rājikā • Tamil: Kaṭugu • Telugu: Āvālu

Synonyms: Sinapis ramosa ROXB.

Výskyt v texte (IVAV, p. 52)

AV 1.24.1-2 (“Against leprosy”); 7.38.2 (“To win and fix a man’s love: with a plant”)

*suparṇo jātaḥ prathamā tasya tvam pittaṁ āsitha /*

*tad āsurī yudhā jītā rūpaṁ cakre vanaspatīm ||1|| (AVŚ 1.24.1)*

“First, before all, the strong-winged Bird was born; thou wast the gall thereof.

Conquered in fight, the Āsurī took then the shape and form of plants.” (Griffith, AV 1.24,1, p. 22)

*āsurī cakre prathamedaṁ kilāśabheṣajam idaṁ kilāśanāśanam /*

*anīnaśat kilāśaṁ sarūpāṁ akarāt tvacam ||2|| (AVŚ 1.24.2)*

“The Āsurī made, first of all, this medicine for leprosy, this banisher of leprosy.

She banished leprosy, and gave one general colour to the skin.” (Griffith, AV 1.24.2, p. 22)

*yenā nicakra āsurīndraṁ devebhyas pari /*

*tenā ni kurve tvām ahaṁ yathā te 'sāni supriyā ||2|| (AVŚ 7.38.2)*

“This Herb wherewith the Asuri drew Indra downward from the Gods,

With this same Herb I draw thee close that I may be most dear to thee.“ (Griffith, AV 7.38.2, p. 344)

#### Charakteristika (IMP vol. 1, p. 301)

The plant is cultivated throughout India.

It is a glabrous annual with a few bristles at the base upto 1,5m in height; basal leaves long, broadly ovate, coarsely dentate, persistent middle leaves oblong, 8-dentate, upper leaves broadly linear, entire; flowers yellow in racemes; fruits siliqua, breaking away from below upwards; seeds attached to the replum.

#### Použitie (IMP vol. 1, p. 301)

Parts used: seeds and oil.

The seeds are acrid, bitter, thermogenic, anodyne, anti-inflammatory, carminative, digestive, anthelmintic, aperient, sudorific and tonic. They are useful in vitiated conditions of *vāta* and *kapha*, dengue fever, abdominal colic, anorexia, dyspepsia, intestinal worms, flatulence, inflammations, morbid state of the cerebrospinal system, skin diseases, splenomegaly and persistent vomiting.

Mustard is used in larger doses as an emetic in cases of poisoning and it will cause hyperdipsia, burning sensation, and other disorders due to the vitiation of *pitta*.

### **udumbara**

**udumbara** Ved. for udumbara q.v., the tree Ficus Glomerata. (MW, p. 186)

**sadāphala**, mf(*ā*)n. always bearing fruit Pañcat.; m. a partic. kind of fruit tree (accord. to L.

"Ficus Glomerata; Aegle Marmelos; the cocoa-nut tree; Artocarpus Integrifolia") Sinhās.; (*ā* or *ī*) f. Hibiscus Rosa Sinensis L.; a kind of Solanum L. (MW, p. 1139)

**Udumbara**: The Glomerous Fid tree; Ficus Glomerata, Hindi, Dumbar, a large tree, generally found in and about villages, and on the banks of rivers and water-courses where the soil is rich and moist. –Roxburgh. Besides amulets, sacrificial posts and ladles were sometimes made of the wood of this tree. (Griffith, comm.on AV 19.31.1, p. 237)

Názvy v ďalších jazykoch (IMP vol. 3, p. 34)

Lat. **Ficus racemosa** Linn., Family: *Moraceae*

Common names: English: Gular fig, Cluster fig, Country fig • Hindi: Gulār, Umār • Kannada:

Atti • Malayalam: Atti • Sanskrit: Udumbara, Sadāphala • Tamil: Atti • Telugu: Udambaramu, Paidai

Synonyms: . Ficus glomerata Roxb.

Výskyt v texte (IVAV, p. 68)

AV 19.31.1 ("For various blessings with an amulet of udumbara")

*audumbareṇa maṇinā puṣṭikāmāya vedhasā /*

*paśūṇāṃ sarveṣāṃ sphātiṃ goṣṭhe me savitā karat ||1|| (AVŚ 19.31.1)*

“Savitar make all cattle grow and prosper in my stable with.

Amulet of Udumbara, helper of him who longs for wealth!” (Griffith, AV 19.31.1, p. 336)

#### Charakteristika (IMP vol. 3, p. 34)

The plant is found all over India.

It is a moderate to large sized spreading laticiferous, deciduous tree without much prominent aerial roots; leaves dark green, ovate or elliptic; fruit receptacles 2-5cm in diameter, subglobose or pyriform in large clusters on short leafless branches arising from main trunk or large branches. Fruits are smooth or rarely covered with minute soft hairs, when ripe, they are orange, dull reddish or dark crimson. They have a pleasant smell resembling that of cedar apples.

The bark is astringent, rusty brown with fairly smooth and soft surface, the thickness varies from 0.5-2cm according to the age of the trunk or bark, surface with minute separating flakes of whitish tissue, texture homogenous leathery.

#### Použitie (IMP vol. 3, p. 34)

Parts used: roots, bark, leaves, fruits, latex.

The roots are useful in treating dysentery. The bark is astringent, antidiabetic, refrigerant and useful as a wash for wounds, highly efficacious in threatened abortions and also recommended in uropathy. Powdered leaves mixed with honey are given in vitiated conditions of *pitta*. A decoction of the leaves is good wash for wounds and ulcers. Tender fruits (figs) are used in vitiated conditions of *pitta*, diarrhoea, dyspepsia and haemorrhages. The ripe fruits are astringent, stomachic, refrigerant and carminative, and are useful in menorrhagia and haemoptysis. The latex is aphrodisiac, and is administered in haemorrhoids and diarrhoea.

## kuṣṭha

**kuṣṭha** as, am m. n. (fr. 1. ku + stha Pāṇ. 8-3, 97) the plant *Costus speciosus* or *arabicus* (used as a remedy for the disease called takman) AV. Kauś. 35 R. ii, 94, 23 Sus3r.; the plant *Saussurea auriculata*; m. (= kakundara) cavity of the loin [Comm.; but perhaps = kuṣṭhikā] VS. xxv, 6; (ā) f. the prominent part of anything, mouth or opening (of a basket) TāṇḍBr. xxi PārGr. Comm. on KātyŚr.; = kuṣṭhikā (taken as measure equal to "one-twelfth") MaitrS. iii, 7, 7; (am) n. leprosy (of which eighteen varieties are enumerated, i.e. seven severe and eleven less so) Suśr. Bhartṛ. i, 89 Kathās.; a sort of poison L. (MW, p. 297)

Názvy v ďalších jazykoch (IMP vol. 5, p. 80)

Lat. **Saussurea lappa** C.B.Clarke, Family: *Asteraceae*

Common name: English: Kuth, Costus • Hindi: Kūṭh, Kūr • Kannada: Kōṣṭha • Malayalam: Koṭṭam, Śimakkotṭam • Sanskrit: Kuṣṭha • Tamil: Kōstaṃ, Gōṣṭhaṃ • Telugu: Kōṣṭamu, Cengala

Výskyt v texte (IVAV, p. 84)

AV 5.4.1,10 ("against fever"); 19.39.1,5,6 ("With kuṣṭha: against diseases")

*yo giriṣv ajāyathā vīrudhām balavattamaḥ |*

*kuṣṭhehi takmanāśana takmānaṃ nāśayann itaḥ ||1|| (AVŚ 5.4.1)*

"Thou who was born on mountains, thou most mighty of all plants that grow.

Thou Banisher of Fever, come, Kushṭha ! make Fever pass away" (Griffith, AV 5.4.1, p.158)

*śīrṣāmayam upahatyām akṣyos tanvo rapaḥ /*

*kuṣṭhas tat sarvaṃ niṣ karad daivam samaha vṛṣṇyam ||10|| (AVŚ 5.4.10)*

“Malady that affects the head, eye-weakness, bodily defect-

All this let Kushṭha heal and cure : aye, godlike is the vigorous power.” (Griffith, AV 5.4.10, p. 159)

*aitu devas trāyamāṇaḥ kuṣṭho himavatas pari /*

*takmānaṃ sarvaṃ nāśaya sarvāś ca yātudhānyaḥ ||1|| (AVŚ 19.39.1)*

“Let Kushtha from the Hill of Snow come, a divine deliverer.

Banish thou all Consumption, drive all sorceresses far away.” (Griffith, AV 19.39.1, p. 295)

*triḥ sāmbubhyo āngirebhyas trir ādityebhyas pari /*

*trir jāto viśvadevebhyaḥ /*

*sa kuṣṭho viśvabheṣajaḥ sākam somena tiṣṭhati / (AVŚ 19.39.5)*

“Born thrice from the Ādityas, thrice from Bhrigus, thrice from Angiras’ sons, born from the Visve Devas thrice, Healer of every malady, that Kushtha stands by Soma’s side.

Banish thou all Consumption, drive all sorceresses far away.” (Griffith, AV 19.39.5, p. 296)

*aśvattho devasadanāḥ tṛtīyasyām ito divi /*

*tatrāmṛtasya cakṣaṇaṁ tataḥ kuṣṭho ajāyata /*

*sa kuṣṭho viśvabheṣajaḥ sākaṁ somena tiṣṭhati /* (AVŚ 19.39.6)

“In the third heaven above us stands the Asvattha tree, the seat of Gods:

There is embodiment of life that dies not: thence was Kushtha born.” (Griffith, AV 19.39.6, p. 296)

Charakteristika (IMP vol. 5, p. 80)

The plant is found Kashmir, at an altitude between 2599-4000m.

It is a robust, erect perennial with a stout stem upto 2m in height; leaves membranous, basal ones very large, upper ones small, irregularly toothed, basal clasping the stems by two lobes; flowers bluish purple in axillary and terminal heads; fruits compressed, curved achenes. The roots are stout, upto 60cm long having a penetrating characteristic odour. It is brown with longitudinal ridges and rough reticulated surface. It is brittle, the fractured surface having a resinous appearance and dirty white colour.

Použitie (IMP vol. 5, p. 80)

Parts used: roots.

The roots are bitter, acrid, sweet, thermogenic, aromatic, deodorant, aphrodisiac, anodyne, carminative, digestive, stomachic, diaphoretic, stimulant, alterant, depurative, galactagogue, diuretic, disinfectant, expectorant, febrifuge, rejuvenating and tonic. They are useful in chronic and foul ulcers, cephalalgia, odontalgia, cough, asthma, bronchitis, dyspepsia, flatulence, colic, cholera, leprosy, erysipelas, leucoderma, pruritus, ringworm, diarrhoea,



dysentery, fever, hiccough, hysteria, strangury, dysmenorrhoea, amenorrhoea, cardiopathy, gout, general debility and vitiated conditions of *vāta*.

## keśavardhanī

**keśavardhana**, mf(ī)n. causing the hair to grow, AV.vi, 21, 3 & 137,1; (ī), f. *Sida rhomboides*, L. (MW, p. 310)

Názvy v ďalších jazykoch (IMP vol. 5, p. 132)

Lat. ***Sida rhombifolia* Linn.**, Family: *Malvaceae*

Common names: English: Queensland hemp • Hindi: Barelā, Lālabarelā • Kannada:

Binnegangagiḍa, Bōlamgadale, Gōbetaḍegiḍa • Malayalam: Vankuṛuntōṭṭi • Sanskrit: Atibāla

• Tamil: Śittāmutti, Kuṛuntōṭṭi • Telugu: Pulagamu, Gubatada, Athobalaceṭṭu

Synonyms: *Sida orientalis* Cav.

Výskyt v texte (IVAV, p. 90)

AV 6.21.3 (“To promote the growth of hair”); 6.137.1 (“To fasten and increase the hair”)

*revatīr anādhṛṣaḥ siṣāsavaḥ siṣāsatha /*

*uta stha keśadṛmhaṇīr atho ha keśavardhanīḥ ||3||* (AVŚ 6.21.3)

“Endowed with wealth, denying not, give freely fain to give your gifts!

Ye stay the hair from falling off : ye strengthen and increase its growth.” (Griffith, AV 6.21.3, p. 208)

*yām jamadagnir akhanad duhitre keśavardhanīm /*

*tām vītahavya ābharad asitasya gr̥hebhyaḥ ||1|| (AVŚ 6.137.1)*

“The Plant which Jamadagni dug to make his daughter’s locks grow long,

This same hath Vitahavya brought to us from Asita’s abode.” (Griffith, AV 6.137.1, p. 321)

Charakteristika (IMP vol. 5, p. 132)

The plant is found throughout India, as a weed of waste places.

It is an erect, woody, very variable annual or perennial undershrub about 1,5m high with strong wiry flexuose branches with stellate hairs; leaves short-petioled, rhomboid-lanceolate to lanceolate, serrated towards the top; flowers yellow or white, axillary, solitary or in pairs; leaves are reduced on the flowering branches; fruits a depressed, globose, schizocarp, enclosed within the calyx, separating into one-seeded indehiscent unit; seeds black, smooth.

Použitie (IMP vol. 5, p. 132)

Parts used: roots and stems.

The stems are diuretic, febrifuge, demulcent and emollient, and are used internally in dermatopathy. The roots are bitter, acrid, cooling, diuretic, constipating and anthelmintic.

They are useful in vitiated conditions of *vāta*, diarrhoea, tuberculosis, leucorrhoea, strangury, burning sensation and dipsia.

## **gulgulu**

**gulgulu** n. (= gugg-) bdellium TS. vi, 2, 8, 6 ŚBr. iii AitBr. i, 28 TāṇḍyaBr. KātyŚr. (MW, p. 360)

*gulgulu* = *guggulu* = *mahiṣākṣa* : Balsamodendron mukul Hook ex. Stocks = Commiphora mukul Engl; gum-gugl, Indian bdellium. (Zysk 1985, p. 258)

**guggulu** n. (= gulg-) bdellium or the exudation of Amyris Agallochum (a fragrant gum resin, used as a perfume and medicament) AV. (called saindhava or samudriya, "obtained near rivers or the sea", xix, 38, 2) Kauś. ĀśvŚr. xi, 6, 3; m. id. Yājñ. i, 278 MBh. xiii Suśr. Bhpr.; = -dru L.; ūs) f. (Pāṇ. 4-1, 71 Pat.) N. of an Apsaras AV. iv, 37, 3 (cf. kaṇa-, gauggulava and gaulg-.) (MW, p. 356)

**mahiṣākṣa** or **mahiṣākṣaka** m. a kind of bdellium, L. (MW, p. 803)

Názvy v ďalších jazykoch (IMP vol. 2, p. 164)

Lat. **Commiphora mukul (Hook.ex Stocks) Engl.**, Family: *Burseraceae*

Common names: English: Indian bdellium tree • Hindi: Gugal, Guggul • Kannada: Guggulu • Malayalam: Gulgulu, Mahiṣākṣagulgulu • Sanskrit: Guggulu, Mahiṣākṣa • Tamil: Gukkulu, Mahiṣākṣi • Telugu: Guggulu

Synonyms: Balsamodendron mukul Hook.ex Stocks

Výskyt v texte (IVAV, p. 99)

AV 2.36.7 ("To get a husband for a woman"), 19.38.2 ("With guggulu: against disease")

*idaṃ hiraṇyaṃ gulgulv ayam aukṣo atho bhagaḥ /*

*ete patibhyas tvām aduḥ pratikāmāya vettave ||7|| (AVŚ 2.36.7)*

“Here is the Bdellium and the gold, the Auksha and the bliss are here:

These bring thee to the husbands, so to find the man whom thou wouldst have.” (Griffith AV 2.36.7, p. 79)

*viṣvañcas tasmād yakṣmā mṛgā aśvā iverate /*

*yad gulgulu saindhavaṃ yad vāpy asi samudriyam ||2|| (AVŚ 19.38.2)*

“Consumptions flee apart from it as from a wild beast fly the deer.

If thou, O Bdellium, art produced from Sindhu or hast come from sea,

The quality of both have I taken to keep this man unscathed.” (Griffith AV 19.38.2, p. 295)

Charakteristika (IMP vol. 2, p. 164)

The plant is found in arid rocky tracks of Rajputanam Bellari, Mysore, Sindh and Baluchistan.

It is a small armed tree with spinescent branches and ash-coloured rough bark, peeling off in flakes, young parts glandular, pubescent; leaves alternate, 1-3 foliate, obovate, serrate-toothed in the upper parts, lateral leaflets when present only less than half the size of the terminal ones; flowers small, brownish red, polygamous in fascicles; stamens 8-10, alternately long and short; fruits avoid drupes, red when ripe.

The *guggul* of commerce is the pale yellow or brown aromatic gum resin obtained from the bark. The gum resin consists of irregular roundish masses of varying sizes. It is opaque, reddish brown in colour and has a dusty surface.

Použitie (IMP vol. 2, p. 164)

Parts used: resinous gum.

The gum is bitter, acrid. Astringent, thermogenic, aromatic, expectorant, digestive, anthelmintic, anti-inflammatory, anodyne, depurative vulnerary, antispetic, nervine tonic, demulcent, aphrodisiac, alterative, stimulant, liver tonic, detergent, antispasmodic, emmenagogue, haematinic, diuretic, lithontriptic, rejuvenating and general tonic, and is useful in vitiated conditions of *vāta*, gout, scrofula, sciatica, facial paralysis, diplegia, hemiplegia, leprosy, leucoderma, helminthiasis, dyspepsia, cough, asthma, bronchitis, pectoral and hepatic disorders, otorrhoea, epilepsy, fever, strangury, haemorrhoids, dysmenorrhoea, amenorrhoea, wounds and ulcers, cardiac disorders, coronary thrombosis, anaemia, stomatopathy, pharyngopathy, spermatorrhoea, urinary calculus, diabetes, trichosis and skin diseases.

## cīpudru

**cīpudru** m. N. of a tree , Av. vi , 127. [399,3]. (MW, p. 399)

**cīpudru**: perhaps a type of tree (comm.to AV 6.127.2), equal to *śīpudru* (= *sarala*) : *Pinus longifolia* Roxb. (Zysk 1985, p. 258)

Názvy v ďalších jazykoch (IMP vol. 4, p. 273)

Lat. ***Pinus roxburghii* Sarg.**, Family: *Pinaceae*

Common names: English: Chir pine, Himalayan long-leaved pine, Three- leaved pine • Hindi: Cīḍ, Cīl, Saralā • Kannada: Saraḷa • Malayalam: Caraḷam, Saraḷam • Sanskrit: Sarala • Tamil: Caraḷadevatāru • Telugu: Śaraḷa

Synonyms: Pinus longifolia Roxb.

Výskyt v texte (IVAV, p. 292)

AV 6.127.2 ("Against various diseases: with a wooden amulet")

*yau te balāsa tiṣṭhataḥ kakṣe muṣkāv apaśritau /*

*vedāhaṃ tasya bheṣajaṃ cīpudrur abhicaṣaṇam ||2||* (AVŚ 6.127.2)

"Those nerves of thine, Consumption! Which stand closely hidden in the groin- I know the balm for that disease: the magic cure is śīpudru". (Griffith, AV 6.127.2, p. 260)

Charakteristika (IMP vol. 4, p. 273)

The plant is found throughout the Himalayas from Kashmir to Bhutan, Siwalik hills, Ooty, Kodaikanal at altitudes of 450-2400m.

It is a tall coniferous tree with whorled branches and dark grey or reddish deeply fissured, rough, exfoliating bark; leaves in bundles of three, 20-30cm long, triquetrous, bright green, each bundle surrounded at base by a persistent sheath; male cones about 13mm long, ripe female cones 10-20cm long on short stiff stalks; seeds winged, wings membranous.

The sapwood is white to creamy white and heartwood light red, turning reddish brown on exposure. Annual rings and dark streaks denoting longitudinal resin canals are very conspicuous. The fresh wood has a resinous odour.

Použitie (IMP vol. 4, p. 273)

Parts used: wood, oleoresin, oil.

The wood is acrid, bitter, sweet, thermogenic, emollient, aromatic, antiseptic, deodorant, haemostatic, stimulant, anthelmintic, digestive, liver tonic, diaphoretic, rubefacient and diuretic.

It is useful in ophthalmopathy, otopathy, pharyngopathy, vitiated conditions of *vāta*, halitosis, foul ulcers, haemorrhaged, haemoptysis, helminthiasis, dyspepsia, flatulence, hepatopathy, strangury, bronchitis, inflammations, skin diseases, pruritus and giddiness.

The oleoresin is acrid, bitter, thermogenic, expectorant, anodyne, anti-inflammatory, purgative and demulcent.

It is useful in vitiated conditions of *vāta*, asthma, chronic bronchitis, otalgia, odontalgia, inflammations, hepatopathy, splenopathy, urethrorrhea, gonorrhoea, scabies, epilepsy, lumbago, haemorrhoids and tuberculous glands.

## **jaṅgiḍa**

**jaṅgiḍa** m. N. of a plant (worn as an amulet) AV. ii, 4, 1 ff.; xix, 34f. Kauś. 8. (MW, p. 409)

**jaṅgiḍa** = aralu = araṭu = śyonāka = lodhra : *Oroxylum indicum* Vent = *Calosanthus indica*

Blume = *Bignonia indica* Linn. (Zysk 1985, p. 258)

Názvy v ďalších jazykoch (IMP vol. 4, p. 186)

Lat. *Oroxylum indicum* /Linn.) Benth. ex Kurz, Family: *Bignoniaceae*

Common names: English: Indian trumpet tree • Hindi: Sōnāpāṭhā, Śyōnā, Arlū, Pharkhāt •

Kannada: Tattuna • Malayalam: Palakappayyāni, Palakappayyāna, Payyālānta • Sanskrit:

Śyonāka, Ṭuṇṭuka • Tamil: Pālaiyudaycci, Paiyāraṭantai • Telugu: Dundillum, Pampana

Výskyt v texte (IVAV, p. 111)

AV 2.4.2,3,5,6 (“Against various evils: with a jaṅgiḍa amulet “); 19.34.1,2,4,7,10 (“With a jaṅgiḍa-amulet: for protection etc.”); 19.35.2-5 (“The same“)

*jaṅgiḍo jambhād viśarād viṣkandhād abhiśocanāt /*

*maṇiḥ sahasravīryaḥ pari ṇaḥ pātu viśvataḥ ||2|| (AVŚ 2.4.2)*

“Amulet of a thousand powers, Jangida save us, all around. From Jambha, and from Viśara, Vishkandha, and tormenting pain“ (Griffith, AV 2.4.2, p. 36)

*jāṅgiḍo 'si jaṅgiḍo rakṣitāsi jaṅgidaḥ /*

*dvipāc catuṣpād asmākaṃ sarvaṃ rakṣatu jaṅgidaḥ ||1|| (AVŚ 19.34.1)*

“Jangida, thou art Angiras: thou art a guardian, Jangida.

Let Jangida, keep safely all our bipeds and our quadrupeds.“ (Griffith, AV 19.34.1, p. 291)

*sa no rakṣatu jaṅgiḍo dhanapālo dhaneva /*

*devā yaṃ cakrur brāhmaṇāḥ paripāṇam arātiham ||2|| (AVŚ 19.35.2)*

“So may this Jangida guard us, even as a treasurer guards wealth.

Even this which Gods and Brāhmans made a malice-quelling sure defence.“ (Griffith, AV 19.35.2, p. 293)



#### Charakteristika (IMP vol. 4, p. 186)

The plant is found throughout India in deciduous forests, in moist areas.

It is a small to medium sized deciduous tree upto 12m in height with soft light brown bark with corky lenticels; leaves very large, 90-180cm long, 2-3 pinate with 5 or more pairs of primary pinnae, rachis very soft, cylindric, swollen at the junction of the branches, leaflets 2-4 pairs ovate or elliptic, acuminate, glabrous; flowers lurid to reddish purple outside, dull or pale pinkish yellow within, numerous in large erect racemes; fruits flat capsules, upto 1m long tapering to both ends, woody; seeds very many, flat, winged all round except at the base.

The fresh root bark is soft and juicy and cream yellow to grey in colour it is sweet, later becoming bitter. On drying, the bark shrinks, adheres closely to the wood and becomes faintly fissured.

#### Použitie (IMP vol. 4, p. 186)

Parts used: roots, leaves, fruits, seeds.

The roots are sweet, astringent, bitter, acrid, refrigerant, anti-inflammatory, anodyne, aphrodisiac, expectorant, appetising, carminative, digestive, anthelmintic, constipating, diaphoretic, diuretic, antiarthritic, febrifuge, and tonic. They are useful in vitiated conditions of *vāta* and *kapha*, inflammations, dropsy, sprains, neuralgia, hiccough, cough, asthma, bronchitis, anorexia, dyspepsia, flatulence, colic, helminthiasis, diarrhoea, dysentery, strangury, gout, vomiting, leucoderma, wounds, rheumatoid arthritis and fever. The leaves are stomachic and anodyne and are useful in stomachalgia, flatulence, cephalalgia, ulcers, splenomegaly and vitiated conditions of *vāta*. The tender fruits are expectorant, carminative and stomachic, and are useful in cough, bronchitis, dyspepsia, flatulence, colic and

leucoderma. The mature fruits are acrid, sweet, anthelmintic and stomachic. They are useful in pharyngodynia, cardiac disorders, helminthiasis, gastrophyty, bronchitis and haemorrhoids. The seeds are purgative.

## **jīvanti**

**jīvanta**, mfn. long-lived, L.; m. life, L.; a drug Uṇ., Sch.; = *-va-śāka*, AV.xix, 39, 3; N. of a man, Pāṇ. 4-1, 103; g. *karṇādi*, (ḷ), f. N. of an asterism MānGr. i, 14; of a medicinal and edible plant, AV. viii, 2, 6 and 7, 6, MBh. ii, 98, Suśr.; *Cocculus cordifolius*, L.; *Prosopis spicigera* or *Mimosa Suma*, L.; = *-va-priyā*, L.; a parasitical plant, L.; = *ḍoḍī*, L. (MW, p.423)

**jīvanti**, m. N. of a man and (pl.) his descendants Pravar. i, 1; also in comp. for *-tī* (MW, p. 423)

Názvy v ďalších jazykoch (IMP vol. 3, p. 167)

Lat. **Holostemma ada-kodien Schultes**, Family: *Asclepiadaceae*

Common names: Hindi: Chirvel, Charivel • Malayalam: Aṭapatiyan, Aṭapotiyān, Aṭakotiyan •

Sanskrit: Jīvantī • Tamil: Pālaikkīrai • Telugu: Pālagurugu

Synonyms: *Holostemma rheedei* Wall., *Holostemma annulare* (Roxb.) K.Schumn.

Výskyt v texte (IV, p. 117)

AV 8.2.6 ("To prolong someone's life"); 3.14.6 ("A blessing on the kine")

*jīvalāṃ naghāriṣāṃ jīvantīm oṣadhīm aham |*

*trāyamāṇāṃ sahamānāṃ sahasvatīm iha huve 'smā ariṣṭatātaye ||6|| (AVŚ 8.2.6)*

“Here for sound health I invoke a living animating plant,

Preserving, queller of disease, victorious, full of power and might“ (Griffith, AV 8.2.6, p. 325)

*mayā gāvo gopatinā sacadhvam ayaṃ vo goṣṭha iha poṣayiṣṇuḥ /*

*rāyas poṣeṇa bahulā bhavantīr jīvā jīvantīr upa vaḥ sadema ||6|| (AVŚ 3.14.6)*

“Follow me, Cows, as master of the cattle. Here may this Cow- pen make you grow and prosper, Still while we live may we approach you living, ever increasing with the growth of riches.“ (Griffith, AV 3.14.6, p. 102)

Charakteristika (IMP vol. 3, p. 167)

The plant is found throughout India, in hedges and open forests.

It is a handsome, laticiferous twining shrub with large conspicuous flowers; leaves simple, opposite, cordate; flowers purple in axillary umbellate cymes; fruits thick follicles, 9cm long, cylindrical, bluntly pointed.

The roots are pretty long upto a metre or more, irregularly twisted, thick and cylindrical.

When dry i tis yellowish brown to brownish black in colour with nearly smooth surface Bering white scars and small depressions. A mature root is about 1-2cm thick when extracted for use. The cross section of a dried root is white in colour with few grey stress radiály arranged and a discontinuous ring of brown dots (sclerenchyma) as seen under handl lens.

Použitie (IMP vol. 3, p. 167)

Parts used: roots.

The roots are sweet, refrigerant, phthalmic, emollient, alterant, tonic, stimulant, aphrodisiac, expectorant and galactagogue. They are useful in ophthalmopathy, orchitis, coul, burning sensation, stomachalgia, consumption, fever and *tridoṣa*. The leaves, flowers and fruits are eaten as a vegetable.

## jīvalā

**jīvala** mf(ā). full of life, animating (water) AV. x, xii, xix; m. N. of a man ŚBr. ii, 3 Nal. xv, 7; (ā) f. Odina Wodier AV. vi, viii, xix; = -vālā L. (MW, p. 423)

The commentary explains *jīvalām* as *jīvanam lāti dadāti*. (Whitney, AV 6.59.3, p. 325)

**jīvala** : could be related to *jīvaka*, *jīvanti*. (Zysk 1985, p. 258)

**jīvana** mf(i)n. vivifying, giving life, enlivening ŚBr. ii, 3, i, 10 MBh. (said of wind, the sun, &c.; of shiva, xiii, 1236) BhP. x Kathās.; m. a living being W.; wind L.; a son L.; the plant kṣudraphalaka L.; the plant *jīvaka* L.; N. of the author of *Mānasa-nayana*; n. life RV. i, 48, 10; x, 161, 1 AV. ŚBr. ix &c.; manner of living TS. vi, 1, 9, 4; living by (instr. or in comp.), livelihood, means of living Mn. Yājñ. iii MBh. &c.; enlivening, making alive R. vi, 105 Kathās. lxxvi, 25 Ashtāṅg.; enlivening a magical formula Sarvad.xv, 254 and 256; " life-giving element ", water BhP. x, 20, 6 Rājat. v, 416; fresh butter L.; milk Gal.; marrow L.; (ā) f. N. of a medicinal plant L.; (ī) f. N. of several plants (*jīvantī*), *kākoli*, *doḍī*, *medā*, *mahā-medā*, *yūthī* L. (cf. {a}; *puruṣa-jīva*-). (MW, p.423)

According to this: *jīvala* = *jīvana* = *jīvaka* = *Malaxix acuminata* D.Don

Názvy v ďalších jazykoch (IMP vol. 3, p. 367)

Lat. **Malaxis acuminata D.Don**, Family: *Orchidaceae*

Common names: English: Jeevak • Hindi: Jīvak • Kannada: Jīvaka • Malayalam: Jīvakam •

Sanskrit: Jīvaka • Tamil: Jīvakam • Telugu: Jīvakamu

Synonyms: *Microstylis wallichii* Lindl.

Výskyt v texte (IV, p. 118)

AV 6.59.3 (“For protection to cattle”); 8.2.6,7.6 (“To prolong some one’s life”); 19.39.3 (“With kuṣṭha: against diseases”)

*viśvarūpāṃ subhagāṃ achāvadāmi jīvalām /*

*sā no rudrasyāstāṃ hetim dūraṃ nayatu gobhyaḥ ||3|| (AVŚ 6.59.3)*

“I welcome the auspicious Plant, life-giving, wearing every hue.

Far from our cattle may it turn the deadly dart which Rudra casts.” (Griffith, AV 6.59.3, p. 227)

*jīvalām naghāriṣāṃ jīvantīm oṣadhīm aham /*

*trāyamāṇām sahamānām sahasvatīm iha huve 'smā ariṣṭatātaye ||6|| (AVŚ 8.2.6)*

“Here for sound health I invoke a living animating plant,

Preserving, queller of disease, victorious, full of power and might” (Griffith, AV 8.2.6, p. 325)

*jīvalāṃ naghāriṣāṃ jīvantīm oṣadhīm aham /*

*arundhatīm unnayantīm puṣpām madhumatīm iha huve 'smā ariṣṭatātaye ||6|| (AVŚ  
8.7.6)*

“The living Plant that giveth life, that driveth malady away, Arundhatr, the rescuer,  
strengthening, rich a sweets I call, to free this man from scath and harm.” (Griffith, AV 8.7.6,  
p. 408)

*jīvalā nāma te mātā jīvanto nāma te pitā /*

*nadyāyaṃ puruṣo riṣat /*

*yasmai paribravīmi tvā sāyaṃprātar atho divā ||3|| (AVŚ 19.39.3)*

“Jivalā is thy mother’s name, thy father’s name is Jivala; let not mishap befall this man,  
For whom I make a charm of thee at eve, at morning, and by day.” (Griffith, AV 19.39.3, p.  
296)

Charakteristika (IMP vol. 3, p. 367)

The plant is found throughout India, on hills upto 3000m.

It is a short stemmed terrestrial herb upto 30cm in height with more or less pseudo bulb at  
the base and fiborous roots, new plant arising from the side of the mother plant which is  
decaying; leaves simple, 3 or 4, alternate, sheathing, ovate pr lanceolate, acute, 5-15cm long;  
flowers minute, pale yellowish green tinged with purple in terminal racemes, sied of the lip  
produced upwards into auricles, apex notched.

Použitie (IMP vol. 3, p. 367)

Parts used: green swollen stem base covered by brown scales.

The stem base is sweet. Refrigerant, aphrodisiac, febrifuge, and tonic. It is useful in haematemesis, vitiated conditions of *pitta* and *vāta*, fever, seminal weakness, burning sensation, dipsia, emaciation, tuberculosis and general debility.

## talāśā

**talāśā** f. a kind of tree AV. vi , 15, 3 Kauś. 8. 2 (MW, p. 440)

If talāśā is a good reading, it may mean the same as tālīsā (*Flacourtia cataphracta*).

(Whitney, comm. on AV 6.15.3, p. 291)

Názvy v ďalších jazykoch (IMP vol. 3, p. 46)

Lat. **Flacourtia jangomas Rausch.**, Family: *Flacourtiaceae*

Common names: English: Puneala plum • Hindi: Pāniyālā, Pāniyāmalak • Kannada:

Hulumāṇikc • Malayalam: Vaiyyaṅkata, Vayyaṅkatakū • Sanskrit: Vikaṅkata, Sruvavṛkṣa •

Tamil: Vaiyyaṅkārai • Telugu: Kuragayi

Synonyms: *Flacourtia cataphracta* Roxb.

Výskyt v texte (IVAV, p. 127)

AV 6.15.3 (“For superiority“)

*yathā soma oṣadhīnām uttamo haviṣām kṛtaḥ |*

*talāsā vṛkṣāṇām ivāhaṃ bhūyāsam uttamaḥ ||3|| (AVŚ 6.15.3)*

“As Soma hath been made the best of all oblations’ mid the plants,

So, as Talāsā is the queen of trees, may I be chief of all.” (Griffith, AV 6.15.3, p. 205)

Charakteristika (IMP vol. 3, p. 46)

The plant is found throughout India, often cultivated.

It is a large deciduous shrub or small spreading tree upto 9m in height often armed low down with stout sharp decompound spines on the trunk. Bark is smooth, pale brown, blaze pale yellow freckled with yellowish brown, darkening on exposure; leaves simple, oblong or ovate, acuminate, crenate-serrate, glabrous, dark green above and shining surfaces; flowers small, in glabrous racemes (not on the thorns); fruits ovoid, green, turning brownish purple on ripening.

Použitie (IMP vol. 3, p. 46)

Parts used: bark, leaves, fruits.

The bark and leaves are astringent, acrid, sour, refrigerant, stomachic and diaphoretic. They are useful in vitiated conditions of *pitta*, ulemorrhagia, odontalgia, darrhoea, haemorrhoids, stomatis and debility of the extremities. The fruits are sweet, sour, astringent, acrid, refrigerant, digestive, stomachic, alexipharmic, anti-inflammatory, depurative, urinary astringent and liver tonic. They are useful in vitiated conditions of *pitta* and *kapha*, hyperdipsia, rheumatism, nausea, dyspepsia, flatulance, colic, inflammations, skin diseases, diabetes, jaundice and tumours.



## tila

**tila**, m. *Sesamum indicum* (its blossom is compared to the nose, Gīt. x, 14 *Simhās.*; cf. -*puṣpa*), sesamum seed (much used in cookery; supposed to have originated from Viṣṇu's sweat-drops, Hcat. i, 6, 137 & 142), AV. (-*ā*, xviii, 4, 32), VS., ŚBr. &c.; a mole, Kālid.; a small particle, MBh. &c.; the right lung, ŚārngS. v, 42; pl. N. of a ch. of PSarv. (cf. *kṛṣṇa-*, *carma-*, *shaṇḍha-*). (MW, p. 448)

Názvy v ďalších jazykoch (IMP vol. 5, p. 104)

Lat. **Sesamum indicum** Linn., Family: *Pedaliaceae*

Common names: English: Sesame, Gingelly • Hindi: Til • Kannada: Ellu • Malayalam: Eḷḷu •

Sanskrit: Tila • Tamil: Eḷḷu, Eeḷḷu-cceṭi • Telugu: Nuvvulu

Výskyt v texte (IVAV, p. 129)

AV 6.140.2 (“A blessing on a child’s first two teeth”)

*vrīhim attam yavam attam atho māṣam atho tilam |*

*eṣa vām bhāgo nihito ratnadheyāya dantau mā himsiṣṭam pitaram mātaram ca ||2||*

(AVŚ 6.140.2)

“Let rice and barley be our food, eat also beans and sesamum.

This is the share allotted you, to be your portion, ye two Teeth. Harm not your mother and your sire.” (Griffith, AV 6.140.2, p. 268)

#### Charakteristika (IMP vol. 5, p. 104)

The plant is cultivated throughout India in the plains and upto an altitude of 1200m.

It is an erect, pubescent annual upto 90cm in height, branching from the base; leaves large, thin, the lower ones lobed, sparsely hairy, uppermost linear and intermediate usually ovate and toothed; flowers white, pink or purplish with yellow marks in racemes in the leaf axils; fruits quadrangular, oblong, compressed capsules, deeply 4-grooved, dehiscent from above to half way down; seeds many, black, brown or white.

#### Použitie (IMP vol. 5, p. 104)

Parts used: roots, leaves, seeds, oil.

Roots and leaves are emollient and a decoction of them forms a good hair-wash which will promote hair growth and will blacken them. The leaves are useful in dysentery, cholera, vitiated conditions of *kapha*, nepropathy, uropathy, ophthalmopathy and dermatopathy. The seeds are sweet, astringent, bitter, acrid, emollient, thermogenic, aphrodisiac, laxative, galactagogue, digestive, hair-restorer and tonic. They are useful in haemorrhoids, ulcers, burns, dysentery, vitiated conditions of *vāta*, strangury, dermatopathy, migrace, alopecia, ophthalmopathy and obesity. In medicated oils sesame oil forms a fat soluble medium. The oil is bitter, astringent, sweet, thermogenic, digestive, anthelmintic, constipating and emollient, and is good for ophthalmopathy, burning sensation of the legs, gonorrhoea, otalgia, cephalalgia, obesity and emaciation. Externally it is used for dryness of the skin and leucoderma.

## darbha

**darbha**, m. (2. *dr̥bh*) a tuft or bunch of grass (esp. of Kuśa grass; used for sacrificial purposes), RV. i, 191, 3, AV. &c.; N. of a grass (different from Kuśa and Kāśa, Suśr. i, 38; *Saccharum cylindricum*, W.), Lalit. xvii, 89, Suśr.; (Pāṇ. 4-1, 102; g. *kurv-ādi* v.l.) N. of a man Pravar. ii, 3, 1 (ĀśvGr. Kāty. &c.); 'of a prince' see *dambha*. (MW, p. 470)

**kuśa**, m. grass, ŚBr., ŚāṅkhŚr., KātyŚr. ĀśvGr.; (the Brāhmaṇas commonly call it *darbha*); the sacred grass used at certain religious ceremonies (*Poa cynosuroides*, a grass with long pointed stalks), Mn., Yājñ., MBh. &c.; a rope (made of Kuśa grass) used for connecting the yoke of a plough with the pole, L.; N. of a son of Vasu Uparicara, Hariv. 1806; of the founder of Kuśathalī SkandaP.; of a son of Balākāśva (grandson of Balāka, father of Kuśāmba or Kuśa-nābha), R., BhP. ix, 19, 4; of a son of Suhotra (cf. *kāśa*), BhP.; of a son of Vidarbha ib.; of a son of Rāma (cf. *kuśīlava*), Hariv. 822, BhP., Ragh. xvi, 72; of and son of Lava (king of Kaśmira), Rājat. i, 88; one of the great Dvīpas or divisions of the universe (surrounded by the sea of liquified butter), BhP. v, 1, 32, VP. [297,1]; (*ā*), f. (Pāṇ. 8-3, 46) a small pin or piece of wood (used as a mark in recitation) Lāṭy. ii, 6, 1 and 4; a cord (cf. *kaśā*), L.; a horse's bridle (cf. *kaśā*), L.; N. of a plant (commonly Madhu-karkaṭikā), L.; (*ḷ*), f. (= *kuśā*) a small pin (used as a mark in recitation and consisting of wood [MaitrS. iv] or of metal [TBr. i, ŚBr. iii]; a ploughshare, L.; a pod of cotton, L.; (*am*) n. water; (mfn.) wicked, depraved, L.; mad, inebriate, L. (MW, p. 296)

Názvy v dalších jazycích (IMP vol. 2, p. 326)

Lat. ***Desmostachya bipinnata* (L.) Stapf**, Family: *Poaceae*

Common names: English: Sacrificial grass • Hindi: Dab, Davolī • Kannada: Darbha •

Malayalam: Darbha, Darbhappullu • Sanskrit: Darbha, Kuśa • Tamil: Darbhaipul • Telugu:

Dharbha, Kuśa dharbha

Synonyms: *Eragrostis cynosuroides (Retz.) P.Beauv.*

Výskyt v texte (IVAV, p. 136)

AV 6.43.1,2 (“To assuage wrath”); 8.7.20 (“To the plants: for some one’s restoration to health”); 10.4.2 (“Against snakes and their poison”); 19.30.5 (“For protection etc.: with an amulet of darbha”); 19.32.1,9,10 (“For long life etc.: with an amulet of darbha”); 19.33.1 (“For various blessings: with an amulet of darbha”)

*ayaṃ darbho vimanyukaḥ svāya cāraṇāya ca /*

*manyor vimanyukasyāyaṃ manyuśamana ucyate ||1|| (AVŚ 6.43.1)*

“For stranger and for friend alike this Darbha-grass removeth wrath.

Soother of Anger is it called because it calms the angry man.” (Griffith, AV 6.43.1, p. 219)

*ayaṃ yo bhūrimūlaḥ samudram avatiṣṭhati /*

*darbhaḥ pṛthivyā utthito manyuśamana ucyate ||2|| (AVŚ 6.43.2)*

“This Plant that hath abundant roots spreads to the place where waters meet.

Soother of anger is the name Darbha-grass that springs from earth.” (Griffith, AV 6.43.2, p. 219)

*aśvattho darbho vīrudhām somo rājāmṛtaṃ haviḥ /*

*vrīhir yavaś ca bheṣajau divasi putrāv amartyau ||20|| {18} (AVŚ 8.7.20)*

“This man let them deliver from Consumption which the Gods have sent.

The father of these Herbs was Heaved, their mother Earth, the Sea their root“ (Griffith, AV 8.7.2, p. 408)

*darbhaḥ śocis tarūṇakam aśvasya vāraḥ paruṣasya vāraḥ /*

*rathasya bandhuraṃ ||2|| (AVŚ 10.4.2)*

“Their luster is the Darbha-grass, its young shoots are their horse’s tail: the reed’s plume is their chariot-seat” (Griffith, AV 10.4.2, p. 14)

*yat samudro abhyakrandat parjanya vidyutā saha /*

*tato hiranyayo bindus tato darbho ajāyata ||5|| (AVŚ 19.30.5)*

“What time Parjanya roared to it with lighting flashes in the sea, Thence came the drop, the golden drop, thence Darbha into being sprang“ (Griffith, AV 19.30.5, p. 287)

*śatakāṇḍo duścyavanaḥ sahasraparṇa uttiraḥ /*

*darbho ya ugra oṣadhis taṃ te badhnāmy āyuṣe ||1|| (AVŚ 19.32.1)*

“For lengthened life I bind on thee the Darbha grass, the mighty plant.

Excellent, hard to overthrow, with hundred stems and thousand blades.“ (Griffith, AV 19.32.1, p. 237)

*sahasrārghaḥ śatakāṇḍaḥ payasvān apām agnir vīrudhām rājasūyam /*

*sa no 'yaṃ darbhaḥ pari pātu viśvato devo maṇir āyusā saṃ sṛjāti naḥ ||1|| (AVŚ*

19.33.1)

“Hundred-stemmed, succulent, and worth a thousand, the Royal Rite of plants, the Water’s Agni, Let this same Darbha guard us from all quarters. This Godlike Amulet shall with life endow us.” (Griffith, AV 19.33.1, p. 290)

Chrakteristika (IMP vol. 2, p. 326)

The plant is found throughout India.

It is a tufted perennial grass with a thick scaly root-stock which sends out creeping rhizomes in all directions; leaves many, upto 50cm long and 1cm broad at the base with filiform tips and hispid margins, sheaths glabrous; panicle erect, narrowly pyramidal clothed from the base with sessile imbricating spikelets; grains 0,5-0,6mm long, obliquely ovoidm trigonous and laterally compressed.

Použitie (IMP vol. 2, p. 326)

Parts used: whole plant.

The roots are bitter, sweet, cooling, diuretic, emollient, astringent and galactagogue, and are useful in asthma, jaundice, vitiated conditions of *pitta*, hyperdipsia and hemopathy. The culms are sweet, diuretic, stimulant, acrid and aphrodisiac, and are useful in dysentery, menorrhagia, jaundice, asthma, strangury, uropathy and skin eruptions.

## nitatnī

**nitatni** f. N. of one of the 7 Kṛittikās TS. 2 (MW, p. 547)

**nitatnī** f. id. Kāth.; a species of plant AV. (MW, p. 547)

*Nitatnī* is apparently not the name, but epithet, “sending its roots down”. (Whitney, comm. on AV 6.136.1, p. 137)

*Nitatnī*: Plant with deep roots. (Griffith, comm. on AV 6.136.1, p. 265)

*Nitatnī* = *kācamācī* (comm. to AV 6.136.1) = *kākamācī* = *raktakākamācī*: *Solanum nigrum* Linn. (Zysk 1985, p. 259)

**kācamācī** f. a spirituous liquor L. (MW, p. 268)

Názvy v ďalších jazykoch (IMP vol. 5, p. 160)

Lat. **Solanum nigrum** Linn., Family: *Solanaceae*

Common names: English: Black night-shade • Hindi: Makoy, Gurkkāmai • Kannada:

Kakarundi • Malayalam: Maṇattakkāḷi, Karintakkāḷi, Karimṭakkāḷi • Sanskrit: Kākamāci • Tamil:

Maṇattakkāḷi, Miḷagutakkāḷi • Telugu: Kāmanci, Kacci, Kaccipandū, Gajjuceṭṭu

Synonyms: *Solanum rubrum* Mill.

Výskyt v texte (IVAV, p. 165)

AV 6.136.1 (“To fasten and increase the hair“)

*devī devyām adhi jātā pṛthivyām asy oṣadhe |*

*tām tvā nitatni keśebhyo dṛmhaṇāya khanāmasi ||1||* (AVŚ 6.136.1)

“Born from the bosom of wide Earth the Goddess, godlike Plant, art thou:

So we, Nitatnī ! dig thee up to strengthen and fix fast the hair“ (Griffith, AV 6.136.1, p. 265)

Charakteristika (IMP vol. 5, p. 160)

The plant is found as a weed throughout dry parts of India.

It is an erect, divaricately branched, unarmed, suffrutescent annual herb; leaves ovate or oblong, sinuate-toothed or lobed, glabrous; flowers 3 - 8 in extra-axillary drooping subumbellate cymes; fruits purplish black or reddish berries; seeds many, discoid, yellow, minutely pitted.

Požitie (IMP vol. 5, p. 160)

Parts used: whole plant.

The plant is bitter, acrid, emollient, mildly thermogenic, antiseptic, anti-inflammatory, expectorant, anodyne, vulnerary, digestive, laxative, diuretic, cardiotonic, depurative, diaphoretic, febrifuge, hydragogue, rejuvenating, sedative, alterant and tonic. It is useful in vitiated conditions of *tridoṣa*, rheumatism, swellings, cough, asthma, bronchitis, wounds, ulcers, flatulence, dyspepsia, strangury, hepatomegaly, otalgia, hiccup, nasal catarrh, ophthalmopathy, vomiting, cardiopathy, leprosy, skin diseases, fever, splenomegaly, haemorrhoids, hoarseness, nephropathy, dropsy and general debility. A decoction of the plant depresses the central nervous system and reflexes of the spinal cord and has influence on cardiac activity and in the regulation of blood pressure. The leaves are used as poultice



for rheumatic and gouty joints and skin diseases. A decoction of the berries and flowers is useful in cough, erysipelas, rat bite, bronchitis, pulmonary tuberculosis, fever, diarrhoea, ophthalmopathy and hydrophobia. The seeds are useful in giddiness, dipsia, inflammations and skin diseases. The root bark is useful in otopathy, ophthalmopathy, rhinopathy and hepatitis. The leaves and berries are especially important as a cure for gastrohelcosis.

## **pippalī**

**pippalī** f. a berry AV. ; Piper Longum (both plant and berry) R. Var. Suśr. (MW, p. 628)

Názvy v ďalších jazykoch (IMP vol. 4, p. 290)

Lat. **Piper longum** , Family: *Piperaceae*

Common names: English: Long pepper, Indian long pepper • Hindi: Pipī, Pīpal • Kannada:

Hipli • Malayalam: Tippali • Sanskrit: Pippalī, Māgadhī • Tamil: Pippili, Tippili • Telugu:

Pippallu

Výskyt v texte (IVAV, p. 182)

AV 6.109.1 (“For healing: with pippalī”)

*pippalī kṣiptabheṣajy utātividdhabheṣajī /*

*tām devāḥ sam akalpayann iyaṃ jīvitavā alam //1// (AVŚ 6.109.1)*

“The Berry helas the missile’s rent, it heals the deeply-piercing wound.

The Gods prepared and fashioned it. This hath sufficient power for life.“ (Griffith, AV 6.109.1, p. 250)

#### Charakteristika (IMP vol. 4, p. 290)

The plant is found throughout India, in evergreen forests, often cultivated.

It is a slender aromatic climber, rooting at the nodes, the branches erect, subscandent, swollen at the nodes; leaves alternate, lower ones broadly ovate, cordate, upper ones oblong, oval, all entire, smooth, thin with reticulate venation, red when ripe, completely sunk in solid fleshy spike.

The mature spiked collected and dried form the commercial form of *pippalī*.

Rots are known as *pippalīmūlaṃ*.

#### Použitie (IMP vol. 4, p. 290)

Parts used: roots, dried spikes.

The roots are bitter, thermogenic, tonic, diuretic, purgative, expectorant, anthelmintic, stomachic, digestive and emmenagogue. They are useful in vitiated conditions of *vāta*, gout, lumbago, dyspepsia, apoplexy, stomachalgia, and splenopathy. The dried spikes are acrid, mildly thermogenic, stomachic, aphrodisiac, carminative, expectorant, febrifuge, tonic, laxative, digestive, emollient and antiseptic. They are useful in anorexia, dyspepsia, flatulant colic, asthma, bronchitis, hiccough, gastropathy, epilepsy, fevers, gonorrhoea, haemorrhoids, vitiated conditions of *vāta*, gout and lumbago.

#### **prśniparṇī**

**pr̥śniparṇī**, f. Hemionitis Cordifolia or Uraria Lagopodioides, ŚBr.; KātyŚr.; Suśr. (MW, p. 647)

**pr̥thakparṇī**, f. id. L.; Hemionitis Cordifolia Car. Suśr. (MW, p. 646)

Názvy v ďalších jazykoch (IMP vol. 2, p. 319)

Lat. **Desmodium gangeticum (Linn.) DC.**, Family: *Fabaceae*

Common names: Hindi: Sālpān, Sālvān • Kannada: Nabiyālabune, Nariyālavona •

Malayalam: Orila • Sanskrit: Pr̥śniparṇī, Pr̥thakparṇī • Tamil: ōrila • Telugu: Gitanaram

Výskyt v texte (IVAV, p. 189)

AV 2.25.1, 2, 3, 4 (“Against *kāṇvas*: with a plant”)

*śaṃ no devī pr̥śniparṇy aśaṃ nirṛtyā akaḥ |*

*ugrā hi kaṇvajambhanī tām abhakṣi sahasvatīm ||1|| (AVŚ 2.25.1)*

“The Goddess Pr̥śniparṇī hath blest us, and troubled Nirṛiti.

Fierce crusher of the Kaṇvas she: her have I gained, the mighty one.” (Griffith, AV 2.25.1, p. 51)

Charakteristika (IMP vol. 2, p. 319)

The plant is found throughout India in dry forests upto 900m elevation and as forest undergrowth in low elevations. commonly in deciduous forests and teak plantations as an undergrowth in low elevations.

It is an erect, diffuseky branched undershrub, 90 – 120cm in height with a short woody stem and numerous prostrate branches provided with soft grey hairs; leaves unifoliate, ovate to

oval-lanceolate, membranous and mottled with grey patches; flowers white, purple or lilac in elongate lax, terminal or axillary racemes; fruits moniliform, 6-8 jointed glabrescent pods, joints of pods sparsely pubescent with hooked hairs, joints separating when ripe into indehiscent one-seeded segments; seeds compressed reniform.

Použitie (IMP vol. 2, p. 319)

Parts used: roots.

The roots are bitter, sweet, thermogenic, nervine tonic, aphrodisiac, carminative, constipating, diuretic, febrifuge, cardiotoxic, anti-inflammatory, expectorant and tonic, and re useful in vitiated conditions of *vāta*, anorexia, dyspepsia, haemorrhoids, dysentery, strangury, fever, gout, inflammations, cough, asthma, bronchitis, cardiopathy and debility.

## madhu

**madhu** mf(ū or vī)n. (gen. n. Ved. mādhas, madhos, or mādhas; instr. madhvā; dat. madhune; loc. madhau) sweet, delicious, pleasant, charming, delightful RV. TS.; bitter or pungent L.; m. N. of the first month of the year (= Caitra , March-April) ŚBr. &c. &c.; the season of spring Var. Kālid.; *Bassia Latifolia* L.; *Jonesia Asoka* L.; liquorice L.; N. of Śiva MBh.; of two Asuras (the one killed by Viṣṇu, the other by Śatru-ghna) MBh. Hariv. Pur.; of one of the 7 sages under Manu Cākshusha MārKP.; of a son of the third Manu Hariv.; of various princes (of a son of Vṛisha, of Deva-kshatra, of Bindu-mat, of Arjuna Kārtavīrya) Hariv. Pur.; of a son of Bhaṭṭa-nārāyaṇa, Kshittīś of a teacher (=madhva or ananda-tīrtha) Col.; of a mountain MārKP.; (pl.) the race of Madhu (= the Yādavas or Māthuras) MBh. Hariv. BhP.; (u), f. a partic. plant (= jīvā or jīvanti) L.; n. anything sweet (esp. if liquid), mead &c. RV. AV. TBr.; Soma (also somyam madhu) RV.; honey (said to possess intoxicating qualities and

to be of 8 kinds; madhuno leha m. lick of honey a bee W.) RV. &c. &c.; milk or anything produced from milk (as butter, ghee &c.) RV. VS. Gr̥ŚrS.; the juice or nectar of flowers, any sweet intoxicating drink, wine or spirituous liquor Kāv. Var. Sāh.; sugar L.; water L.; pyrites Bhpr.; N. of a Brāhmaṇa ŚBr.; a kind of metre Col. (MW, p. 779)

Názvy v dalších jazycích (IMP vol. 3, p. 362)

Lat. **Madhuca longifolia var. Latifolia**, Family: *Sapotaceae*

Common names: English: South Indian mahua • Hindi: Mahvā, Mohvā • Kannada: Erappe •

Malayalam: Ilipa, Irippa • Sanskrit: Madhūka • Telugu: Ippa • Tamil: Illupai

Synonyms: Bassia Latifolia L., Illipe latifolia, Madhuca indica, Madhuca latifolia

Výskyt v texte (IVAV, p. 217)

AV 1.34.1 (“A love-spell : with a sweet herb”); 2.13.1 (“For welfare and long life of an infant”); 3.14.3 (“A blessing on the kine”); 5.2.3 (“Mystic”); 6.12.3 (“Against the poison of snakes”); 6.22.2 (“To the Maruts”); 6.69.1 (“For glory etc.”); 7.73.1 (“With a heated offering to the Aśvins”); 9.1.14,16,17,18,22 (“To the honey-whip etc.”); 9.6.42 (“Exalting the entertainment of guests”); 10.6.5 (“With an amulet”); 10.9.12-24 (“With the offering of a cow and a hundred rice-dishes”); 12.1.7,16 (“To the earth”); 12.3.44 (“Cremation as a sacrifice”); 18.2.14 (“Funeral verses”); 18.4.3 (“Funeral verses”)

*iyam vīrun madhujātā madhunā tvā khanāmasi /*

*madhor adhi prajātāsi sā no madhumatas kṛdhi ||1|| (AVŚ 1.34.1)*

“From honey sprang this Plant to life: with honey now we dig thee up.

Make us as sweet as honey, for from honey hast thou been produced.“ (Griffith 1.34.1, p. 38)

*āyurdā agne jarasaṃ vṛṇāno ghṛtapratīko ghṛtapṛṣṭho agne /*

*ghṛtaṃ pītvā madhu cāru gavyaṃ piteva putrān abhi rakṣatād imam ||1|| (AVŚ 2.13.1)*

“Strength-giver, winning lengthened life, O Agni, with face and back shining with molten butter, Drink thou the butter and fair milk and honey, and, as a sire his sons, keep this man safely.“ (Griffith, AV 2.13.1, p. 57)

*saṃjagmānā abibhyuṣīr asmin goṣṭhe karīṣiṇīḥ /*

*bibhratīḥ somyaṃ madhv anamīvā upetana ||3|| (AVŚ 3.14.3)*

“Moving together, free from fear, with plemteous droppings in this pen,  
Bearing sweet milk like Soma-juice, come hither free from all disease.“ (Griffith, AV 3.14.3, p. 101)

*tve kratum api pṛñcanti bhūri dvir yad ete trir bhavanty ūmāḥ /*

*svadoḥ svādīyaḥ svādunā sṛjā sam adaḥ su madhu madhunābhi yodhīḥ ||3|| (AVŚ*

*5.2.3)*

“All concetrate on thee theis mental vigour what time these, twice or thrice, are thine assistants. Blend what is sweeter than the sweet with sweetness: win quickly with our meath that meath in battle.” (Griffith, AV 5.2.3, p. 190)

#### Charakteristika (IMP vol. 3, p. 362)

The plant is found in the forests of Karnataka and Kerala at low elevations.

It is a large evergreen tree with a dense spreading crown with dark grey or brownish scaly bark; leaves thin, clustered near the ends of branches up to 18cm long, 4cm broad with slender petioles and 12-15 pairs of main nerves; flowers pale yellow and fleshy appearing in dense clusters near the ends of branches, tubular, fleshy, pale, yellow, aromatic and caducous; fruits ovoid berries, yellow when ripe.

Sapwood is pale yellowish brown to brownish white and heartwood reddish brown.

#### Použitie (IMP vol. 3, p. 362)

Parts used: bark, heart-wood, flowers, fruits, seeds.

The bark is sweet, bitter, astringent and emollient, and is good for inflammations, sprains and pruritus. The heart-wood is recommended for epilepsy and alleviates *vāta* and *pitta*. Flowers are stimulant, diuretic, sweet, refrigerant and anthelmintic, and are useful in strangury, verminosis, haemoptysis and hepatopathy and gastropathy especially in children. The fruits are sweet, refrigerant, aphrodisiac and tonic, and are useful in dysipsia, bronchitis, consumption. The oil obtained from the seed – Mahua oil – is emollient and laxative, and is useful in dermatopathy, rheumatism, cephalalgia, and haemorrhoids.

#### rohiṇī

**rohiṇī** f. (f. of rohiṇī, "red", below; also f. of rohin above) a red cow or [later] any cow

(represented as a daughter of Surabhi and mother of cattle, esp. of Kāma-dhenu, "cow of

plenty"; in the Veda, Rohiṇī may perhaps also mean "a red mare") RV. &c. &c.; N. of the ninth Nakshatra or lunar asterism and of the lunar day belonging to it (in this sense it may optionally have the accent on the last syllable; it is personified as a daughter of Daksha, and as the favourite wife of the Moon, called "the Red one" from the colour of the star Aldebaran or principal star in the constellation which contains 5 stars, Tauri, and is figured by a wheeled vehicle or sometimes by a temple or fish it is exceptionally pl., and in TS. and TBr. there are 2 Nakshatras of this name; it may also be used as an adj. and mean "born under the Nakshatra Rohiṇī" Pāṇ. 4-3, 34 Vārtt. 1); lightning L.; a young girl (in whom menstruation has just commenced; others "a girl nine years of age") Gṛīhyās. Pañcat.; N. of various plants Suśr. Bhpr. (= Helleborus Niger; Acacia Arabica; Gmelina Arborea &c. L.); inflammation of the throat (of various kinds) Suśr.; (in music) a partic. Śruti Saṃgīt.; a partic. Murchanā ib.; a kind of steel L; N. of two wives of Vasudeva and the mother of Bala-rāma MBh. Pur.; of a wife of Kṛishṇa Hariv.; of the wife of Mahā-deva Pur.; of a daughter of Hiranya-kaśipu MBh.; of one of the 16 Vidyā-devīs L.; of a river VP. (MW, p. 890)

Názvy v ďalších jazykoch (IMP vol. 3, p. 91)

Lat. **Gmelina arborea Roxb.**, Family : *Verbenaceae*

Common names: English: Coomb teak, Cashmeri tree • Hindi: Gamāri, Gaṃbhārī • Kannada: Kumbaḷamara • Malayalam: Kumīḷu, Kuṃpīḷ, Kumīḷ • Sanskrit: Gaṃbhārī, Kāśmarī • Tamil: Perumkumbiḷ, Kumaḍi • Telugu: Gummaḍi

Výskyt v texte (IVAV, p. 252)

AV 1.22.3 ("Against yellowness (jaundice)"); 8.7.1 ("To the plants: for some one's restoration to health"); 18.4.34 ("Funeral verses")



*yā rohiṇī devatyā gāvo yā uta rohiṇī /*

*rūpamrūpaṃ vayovayas tābhiḥ tvā pari dadhmasi ||3|| (AVŚ 1.22.3)*

“Devatyās that are red of hue, yea, and the ruddy-coloured kine,

Each several form, each several force-with these we compass thee about.” (Griffith, AV 1.22.3, p. 21)

*yā babhravo yāś ca śukrā rohiṇī uta pṛśnayaḥ /*

*asiknīḥ kṛṣṇā oṣadhīḥ sarvā achāvadāmasi ||1|| (AVŚ 8.7.2)*

“This man let them deliver from Consumption which the Gods have sent.

The father of these Herbs was Heaven, their mother Earth, the Sea their root.” (Griffith, AV 8.7.2, p. 408)

*enīr dhānā hariṇīḥ śyenīr asya kṛṣṇā dhānā rohiṇīr dhenavas te /*

*tilavatsā ūrjam asmai duhānā viśvāhā santv anapasphurantīḥ ||34|| (AVŚ 18.4.34)*

“Let the green grains become thy white and speckled, the dusky corns become thy ruddy milch-kine.

Let those with calves of Sesamum for ever yield strength to him and never flinch from milking.” (Griffith, AV 18.4.34, p. 252)

Charakteristika (IMP vol. 3, p. 91)

The plant is found throughout India, in moist deciduous forests.

It is an unarmed moderate sized deciduous tree 15-20m in height with whitish grey corky lenticellate bark, exfoliating in thin flakes, branchlets and young, broadly ovate, cordate, glandular, glabrous above when mature, fulvous-tomentose beneath; flowers beautiful brownish yellow in terminal panicles; fruits fleshy ovoid drupes, orange yellow when ripe, seeds hard, oblong.

Použitie (IMP vol. 3, p. 91)

Parts used: whole plant.

The roots are acrid, bitter, sweet, stonachic, tonic, laxative, galactagogue and anthelmintic. It is useful in hallucination, fever, dyspepsia, hyperdipsia, haemorrhoids, stomachalgia and burning sensation. Bark is bitter, tonic and stomachic and is useful in fever and dyspepsia. Leaf paste is good for cephalalgia and the leaf juice is a good wash for foul ulcers. The flowers are sweet, refrigerant, bitter, astringent and acrid, and are used in treating leprosy and skin diseases. The fruits are acrid, sour, sweet, bitter, refrigerant, diuretic, astringent, aphrodisiac, trichogenous, alterant and tonic. They are used for promoting the growth of hair and for anaemia, leprosy, ulcers, constipation, strangury, leucorrhoea and colitis.

## **varaṇa**

**varaṇa** 1m. a rampart, mound L.; a causeway, bridge L.; the tree *Crataeva Roxburghii* (also called varuṇa and setu; it is used in medicine and supposed to possess magical virtues) MaitrS. &c. &c. ; any tree W.; a camel L.; a kind of ornament or decoration on a bow MBh.; a partic. magical formula recited over weapons R. (varuṇa B.); N. of Indra L.; N. of a country

Buddh.; (pl.) of a town Pāṇ. 4-2 , 82 (cf. Kāś. on Pāṇ. 1-2, 53); (ā) f. N. of a small river (running past the north of Benares into the Ganges and now called Barnā) Up. Pur.; n. surrounding, enclosing L.; keeping off, prohibiting L. (MW, p. 921)

*varaṇa = varuṇa = varāṇa = śamakā = setu = urumāṇa = kumāraka*. Crataeva nurvala Buch.-Ham. (Zysk 1985, p. 260)

Názvy v ďalších jazykoch (IMP vol. 2, p. 202)

Lat. **Crataeva magna (Lour.) DC.**, Family: *Capparaceae*

Common names: English: Three-leaved caper • Hindi: Baruṇ, Baṛṇā • Kannada: Nirvala, Bīlapatri, Narumbele • Malayalam: Nīṛmāṭaḷam, Nīṛvāl • Sanskrit: Varuṇa • Tamil: Varaṇam, Naṛvālā, Māviliṅkam • Telugu: Vivapatri, Uṣikmānu

Synonyms: Crataeva Buch.-Ham.

Výskyt v texte (IVAV, p. 259)

AV 6.85.1 (“For relief from yakṣma”); 10.3.1,3,4,6,7,10,11,13-15,17-25 (“With an amulet of varaṇa”); 19.32.9 (“For long life etc: with an amulet of darbha”)

*varaṇo vārayātā ayaṃ devo vanaspatiḥ |*

*yakṣmo yo asminn āviṣṭas tam u devā avīvaran ||1|| (AVŚ 6,85.1)*

“Let Varaṇa the heavenly tree here present keep disease away.

The Gods have driven off Decline that entered and possessed this man.” (Griffith, AV 6.85.1, p. 239)

*ayaṃ me varaṇo maṇiḥ sapatnakṣayaṇo vṛṣā /*

*tenā rabhasva tvam śatrūn pra mṛñhi durasyataḥ ||1|| (AVŚ 10.3.1)*

“Here is my charm the Varāṇa, slayer of rivals, strong in act.

With this grasp thou thine enemies, crush those who fain would injure thee” (Griffith, AV 10.3.1, p. 11)

*yo jāyamānaḥ pṛthivīm adṛmhad yo astabhnād antarikṣaṃ divaṃ ca /*

*yaṃ bibhrataṃ nanu pāpmā viveda sa no 'yaṃ darbho varuṇo divā kaḥ ||9|| (AVŚ 19.32.9)*

“He who first born fixed earth in her position, he who established heaven and air’s mid-region, Whom sinner ne’er hath known as his supporter, - this Darbha be our shelter and protection!” (Griffith, AV 19.32.9, p. 290)

Charakteristika (IMP vol. 2, p. 202)

The plant is found throughout India, especially along river banks.

It is a medium sized deciduous, much branched tree; leaves digitately 3-foliate, leaflets ovate, lanceolate or obovate, glabrous on both surfaces, pale beneath, lateral leaflets oblique at the base; flowers large, greenish white, polygamous, in dense terminal corymbs, stamens spreading, Longer than the petals, gynophore about 5cm long; fruits fleshy, ovoid berry with a hard rough rind; seeds brown embedded in pulp.

Použitie (IMP vol. 2, p. 202)

Parts used: bark, leaves.

The bark and leaves are astringent, bitter, acrid, thermogenic, carminative, anthelmintic, digestive, stomachic, laxative, diuretic, lithontriptic, stimulant, detergent, expectorant, demulcent, depurative, anti-periodic and tonic, and are useful in vitiated conditions of *vāta* and *kapha*, dyspepsia, colic, flatulence, helminthiasis, strangury, renal and vesical calculi, cough, asthma, bronchitis, pruritus, skin disease, tubercular gland, pectoral diseases intermittent fevers, visceromegaly, scrofula, inflammations and hepatopathy.

## śamī

**śamī** f. (cf. śamī) effort, labour, toil RV. VS.; (śamī) the śamī tree, *Prosopis Spicigera* or (accord. to others) *Mimosa Suma* (possessing a very tough hard wood supposed to contain fire cf. Mn. viii, 247 Ragh.iii, 9; it was employed to kindle the sacred fire, and a legend relates that Purūravas generated primeval fire by the friction of two branches of the śamī and *Aśvattha* trees) AV. &c. [1054,2]; a legume, pod (cf. -jāti); a partic. measure (see catuh-ś-) = *valgulī* or *vāgnji* L. (MW, p. 1054)

*śamī = lakṣmī = tuṅgā = śivā = sītā = saktuphalā* : *Acacia sundra* DC = *A. suma* Buch.-Ham ex Wall = *Mimosa suma* Roxb; or *Prosopis spicigera* Linn. (Zysk, p. 260)

Názvy v ďalších jazykoch (IMP vol. 1, p. 30)

Lat. ***Acacia polyantha* Willd.**, Family: Mimosaceae

Common names: English: White cutch tree, White catechu • Hindi: Śvetakhair • Kannada: Kandaraha, Mūgali • Malayalam: Veṅkarinnāli, Sōmarāyattoli • Sanskrit: Kadara, Somavalka • Tamil: Kōvil, Silaiyuñcai • Telugu: Tellatumma, Sōmavalkamu, Tellasundra

Synonyms: *Acacia suma* (Roxb.) Buch.-Ham.

Výskyt v texte (IVAV, p. 288)

AV 6.11.1 ("For birth of sons")

*śamīm aśvatthā ārūḍhas tatra puṃsúvanaṃ kṛtām /  
tád vái putrásya védanaṃ tát strīṣv ā bharāmasi ||1||* (AVŚ 6.11.1)

“Aśvattha on the śami-tree. There a male birth is certified.

There is the finding of a son: this bring we to the women-folk“ (Griffith, AV 6.11.1, p. 250)

Charakteristika (IMP vol. 1, p. 30)

The plant is found in Bengal, Bihar, Karnataka and Tamil Nadu, in moist localities.

It is a medium sized tree with white bark exfoliating in papery flakes with horizontal patches of darker colour, young shoots downy; leaves bipinnate, leaflets 30-50 pairs, linear-oblong, pubescent, nerves obscure, glands between many of the pairs of pinnae, stipular spines short, straight or slightly hooked; flowers sessile, white, in spikes; fruits flat pods, 7-12cm long with a triangular beak at the apex; seeds many.

Použitie (IMP vol. 1, p. 30)

Parts used: heartwood.

The heartwood is bitter, astringent, acrid, thermogenic, depurative, anthelmintic and revulsive. It is useful in leprosy, leucoderma, pruritus, skin diseases, vitiated conditions of *kapha*, diabetes, helminthiasis, ulcers, epilepsy, insanity, rheumatism and obesity.

## śara

**śara** m. (fr. Śrī "to rend" or "destroy") a sort of reed or grass, *Saccharum Sara* (used for arrows) RV. &c. &c.; an arrow, shaft MuṇḍUp. Mn. MBh. &c.; N. of the number "five" (from the 5 arrows of the god of love) VarBrS.; (in astron.) the versed sine of an arc (accord. to āryabh. also "the whole diameter with subtraction of the versed sine"); a partic. configuration of stars (when all the planets are in the 4th, 5th, 6th, and 7th houses) VarBrS.; the upper part of cream or slightly curdled milk (v.l. sara), ApSr. Car.; mischief, injury, hurt, a wound W.; N. of a son of Ricatka RV.; of an Asura Hariv. (v.l. śuka); (ī) f. *Typha Angustifolia* L.; n. water (see śara-varṣa and -ṣin) (MW, p. 1056)

Názvy v ďalších jazykoch (IMP vol. 5, p. 26)

Lat. **Saccharum arundinaceum Retz.**, Family : *Poaceae*

Common names: English: Devil sugarcane, Reedy sugarcane • Hindi: Rāmśar • Sanskrit:

Muñja • Tamil: Muñji, Pāykarimpu • Telugu: Aḍaviceruku • Malayalam: Ama, Amṇoṭṭal, Muññapullu, Mēkhalappullu • Kannada: Kāḍukabba

Synonyms: *Saccharum ciliare* Andersson, *Saccharum munja* Roxb., *Saccharum sara* Roxb., *Saccharum bengalense* Retz.

Výskyt v texte (IVAV, p. 289)

AV 1.2.3 (“Against injury and disease: with a reed”); 4.7.4 (“Against poison”)

*vrkṣaṃ yad gāvaḥ pariśasvajānā anusphuraṃ śaraṃ arcanty ṛbhum /  
śarum asmad yāvaya didyum indra ||3||* (AVŚ 1.2.3)

“When, closely clinging round the wood, the bowstring sings triumph to the swift and shizzing arrow, Indra, ward off from us the shaft, the missile.” (Griffith, AV 1.2.3, p. 3)

*vi te madaṃ madāvati śaraṃ iva pātayāmasi /  
pra tvā carum iva yeṣantaṃ vacasā sthāpayāmasi ||4||* (AVŚ 4.7.4)

“Intoxicater! Like a shaft we make thy spirit fly away, Like a pot boiling on the fire, we with our word remove thee hence.” (Griffith, AV 4.7.4, p. 138)

Charakteristika (IMP vol. 5, p. 26)

The plant is found throughout India.

A gigantic tufted grass found along river banks and water logged areas. Stems glabrous, smooth, internodes very long; leaves deep green, upto 1,5m long; inflorescence large, upto 60cm long, pink, white or silvery; spikelets in pairs, one sessile and the other pedicelled.

Použitie (IMP vol. 5, p. 26)

Parts used are roots and stems.

Roots are demulcent and diuretic. The stem is sweet, astringent, depurative, refrigerant and aphrodisiac, and is useful in burning sensation, haemopathy, vitiated conditions of *kapha* and *pitta*, erysipelas, dipsia and uropathy.



## 2. Názvy synonymické alebo pravdepodobne synonymické

### uttānaparṇa

**uttānaparṇa** (uttāna-) mfn. having extended leaves RV.x,145,2. (MW, p. 177)

Výskyt v texte (IVAV, p. 66)

AV 3.18.2 ("Charm of woman against a rival or co-wife")

*uttānaparṇe subhage devajūte sahasvati /*

*sapatnīm me parā ṇuda patiṃ me kevalaṃ kṛdhi ||2|| (AVŚ 3.18.2)*

"Auspicious, with expanded leaves, sent by the Gods, victorious Plant,

Drive thou, the rival wife away, and make my husband only mine." (Griffith, AV 3.18.2, p. 108)

This plant: said to be the Paṭa probably identical with Pāṭhā (*Clypea Hernandifolia*), a climbing plant possessing various medicinal properties, and employed for magical purposes: see Atherva-veda 2,27.4. (Griffith comm. on AV 3.18.2, p. 108)

*pāṭām indro vy āśnād asurebhya starītave /*

*prāśaṃ pratiprāśo jahy arasān kṛṇv oṣadhe ||4|| (AVŚ 2.27.4)*

"Indra devoured the Paṭa plant that he might lay the Asuras low.

Refute mine adversary's speech. Render them dull and flat, O Plant." (Griffith, AV 2.27.4, p. 66)

The Paṭa-plant : probably identical with Pāṭhā (*Clypea Hernandifolia*). Like the scottish rowan, or like St.John's wort, it was potent against fiends. (Griffith comm.on AV 2.27.4, p. 66)

## baja

**baja** m. (prob.) N. of a herb used as a charm against evil spirits AV. (MW, p. 719)

Ppp.reads javam instead of bajam. The comm. identifies *baja* with white mustard (*śvetasarṣapa*) (Whitney AV 8.6.3, p. 494).

*baja?* : a type of *sarṣapa*: *Brassica campestris* Linn var. *Sarson* Prain. (Zysk 1985, p. 260)

**śvetasarṣapa** m. white mustard , a grain of white mustard Suśr. (MW, p. 1107)

### Výskyt v texte

AV 8.6.3,6,7,24 ("To guard a pregnant woman from demons"),

*mā saṃ vṛto mopa sṛpa ūrū māva sṛpo 'ntarā /*

*kṛṇomy asyai bheṣajam bajam durṇāmacātanam ||3||* (AVŚ 8.6.3)

"Approach not, come not hitherward: creep not thou in between her thighs.

I set, to guard her, Baja, that which chases him of evil name." (Griffith, AV 8.6.3, p. 403-4)

## madhulā

**madhula** mf(ā)n. = madhura, sweet RV. AV. Kauś.; n. an intoxicating drink, spirituous liquor L. (MW, p. 781)

According to the comm., the plant intended is the *madhuka* (or *-kā*), which is the name of various trees and herbs.(Whitney comm.on AV 7.56, p. 426)

**madhuka** (ifc.) = madhu g. ura-Adi; mfn. honey-coloured (only in -locana, "having honey-coloured eyes" N. of Siva) MBh.; sweet (in taste) W.; mellifluous, melodious ib.; m. a species

of tree R. Var. (Bassia Latifolia or Jonesia Asoka L.); Parra jacana or Goensis L.; liquorice L. (cf. n.); a kind of bard or panegyrist L.; the son of a Maitreya and a married āyogavī L.; (ma4dh-) N. of a man ŚBr.; (A) f. Menispermum Glabrum L.; Glycyrrhiza Glabra L.; black Panic L.; N. of a river VP.; n. liquorice Suśr. (cf. m.); old honey L.; tin L. (MW, p. 781)

Názvy v ďalších jazykoch (IMP vol. 3, p. 84)

Lat. **Glycyrrhiza glabra** Linn., Family: *Fabaceae*

Common names: English: Liquorice • Hindi: Jeṭīmad, Mulhaṭhī • Kannada: Jeṣṭhamadhu • Malayalam: Irraṭṭimadhuraṃ, Eraṭṭimadhuraṃ • Sanskrit: Yaṣṭīmadhu, Madhuka • Tamil: Atimaturaṃ • Telugu: Atimadhuramu

Výskyt v texte (IVAV, p. 218)

AV 5.15.1 (“For exorcism : to a plant”); 7.56.2 (“Against poison of snakes and insects”)

*ekā ca me daśa ca me 'pavaktāra oṣadhe /*

*ṛtajāta ṛtāvari madhu me madhulā karaḥ ||1|| (AVŚ 5.15.1)*

“Plant! I have those who shall avert the threatened danger, ten and one.

O sacred Plant, produced aright! make sweetness, sweet thyself, for me.” (Griffith, AV 5.15.1, p. 211)

*iyam vīrun madhujātā madhuścun madhulā madhūḥ /*

*sā vihrutasya bheṣajy atho maśakajambhanī ||2|| (AVŚ 7.56.2)*

“Honey-born, honey-dropping, rich in honey, honeysweet, this herb,

Is medicine that heals the wound and kills the gnat that bites and stings.” (Griffith, AV 7.56.2, p. 353)

#### Charakteristika (IMP vol. 3, p. 84)

The plant is cultivated in Punjab and the sub-Himalayan tracts.

It is a tall perennial under-shrub about 1m high; leaves compound, leaflets 4-7 pairs; flowers violet in racemes; pods, oblong to linear, flattened, seeds reniform.

The liquorice of commerce is the dried underground stems and roots. Its outer surface is pale chocolate brown in colour, flexible and fibrous and internally has a light yellow colour. It has a characteristic pleasant sweet taste.

#### Použitie (IMP vol. 3, p. 84)

Parts used: roots.

The roots are sweet, refrigerant, emetic, tonic, diuretic, demulcent, mild laxative, aphrodisiac, trichogenous, expectorant, emmenagogue, alexipharmic, alterant and intellect promoting.

They are useful in hyperdipsia, cough, bronchitis, urelcosis, vitiated conditions of *vāta*, gastralgia, cephalalgia, fever, skin diseases, ophthalmopathy and pharyngodynia. An extract of the root is good for treating gastric ulcers. A decoction of the root is a good wash for falling and greying of hair. Externally the root is applied for cuts and wounds.

## sahasrakāṇḍa

**sahasrakāṇḍa** (sahasra-) mfn. consisting of a thousand parts AV.; (ā) f. white-flowering  
Dūrvā grass L. (MW, p. 1195)

### Výskyt v texte

AV 2.7.3 (“Against imprecation and malignity”); 19.32.3 (“For long life etc.: with an amulet of darbha”)

*divo mūlam avatataṃ pṛthivyā adhy uttatam /*  
*tena sahasrakāṇḍena pari ṇaḥ pāhi viśvataḥ ||3||* (AVŚ 2.7.3)

“Spread on the surface of the earth, downward from heaven thy root depends

With this that hath a thousand joints keep thou us safe on every side.” (Griffith, AV 2.7.3, p. 49)

*divi te tūlam oṣadhe pṛthivyām asi niṣṭhitaḥ /*  
*tvayā sahasrakāṇḍenāyuh pra vardhayāmahe ||3||* (AVŚ 19.32.3)

“O Plant, thy root is in the sky, and thou art stationed on the earth:

With thee who hast a thousand stalks we strengthen all the powers of life.” (Griffith, AV 19.32.3, p. 289)

Compare 19.32.3, where *darbha*-grass is the plant similarly described and used (Whitney comm.on AV 2,7.3, p. 48)

*sahasrakāṇḍa* is one and the same plant as *Darbha* (*Desmostachya bipinnata* (L.) Stapf).  
(Griffith comm.on AV 2.7.3, p. 49)

Viz. **darbha** = **Desmostachya bipinnata (L.) Stapf** (p. 51)

### 3. Neidentifikovatelné názvy

#### astr̥ta

**astr̥ta** mfn. not overcome, invincible, indestructible RV. AV. xix, 46; (said of the gold)

KaushUp. and AśvGr̥. [v.l. a-srutā ŚBr. xiv and PārGr̥.]; (a-str̥tā) mfn. id. AV. i, 20,4 and v,9,7. (MW, p. 122)

Výskyt v texte (IVAV, p. 14)

AV 19.46.1-7 (“With and to an amulet called astr̥ta ,unsubdues’“); 1.20.4 (“Against enemies and their weapons.”); 5.9.7 (“For protection: to various gods.”)

*prajāpatiṣ tvā badhnāt prathamam astr̥taṃ vīryāya kam /*

*tat te badhnāmy āyuṣe varcasa ojase ca balāya cāstr̥tas tvābhi rakṣatu //1//* (AVŚ

19.46.1)

“For manly strength Prajāpati bound thee on first, invincible.

This for long life on thee I bind for splendour, strength, and energy. Invincible, let it guard thee well.” (Griffith, AV 19.46.1, p. 302)

*ūrdhvas tiṣṭhatu rakṣann apramādam astr̥temam mā tvā dabhan paṇayo yātudhānāḥ /*

*indra iva dasyūn ava dhūnuṣva pṛtanyataḥ sarvām chatrūn vi śahasvāstr̥tas tvābhi*

*rakṣatu //2//* (AVŚ 19.46.2)

“Erect, invincible, be this man’s watchful keeper: let not the Panis or the sorcerers harm thee. Shake off thy foes as Indra scattered Dasyus: quell all enemies. Invincible, let it guard thee well.” (Griffith, AV 19.46.2, p. 302)

*śataṃ ca na praharanto nighnanto na tastire /*

*tasminn indraḥ pary adatta cakṣuḥ prāṇam atho balam aśṛtas tvābhi rakṣatu ||3||*

(AVŚ 19.46.3)

“Indra hath lent the power of sight, and vital breath and strength to this.

Whom even a hundred combatants, striking, have failed to over-come. Invincible, let it guard thee well.” (Griffith, AV 19.46.3, p. 302)

*indrasya tvā varmaṇā pari dhāpayāmo yo devānām adhirājo babhūva /*

*punas tvā devāḥ pra ṇayantu sarve 'śṛtas tvābhi rakṣatu ||4||* (AVŚ 19.46.4)

“Around thy limbs I place the mail of Indra who hath become the Gods’ imperial Sovran.

Again let all the Deities bring thee hither. Invincible let it guard thee well.” (Griffith, AV 19.46.4, p. 303)

*asmin maṇāv ekaśataṃ vīryāṇi sahasraṃ prāṇā asminn aśṛte /*

*vyāghraḥ śatrūn abhi tiṣṭha sarvān yas tvā pṛtanyād adharaḥ so astv aśṛtas tvābhi*

*rakṣatu ||5||* (AVŚ 19.46.5)

“One and a hundred manly powers, a thousand lives hath this Amulet, unconquered ever.

Go forth a tiger, strike down all thy foemen: let him who would oppose fall low beneath thee.

Invincible, let it guard thee well.“ (Griffith, AV 19.46.5, p. 303)

*ghṛtād ullupto madhumān payasvānt sahasraprāṇaḥ śatayonir vayodhāḥ /*

*śambhūś ca mayobhūś corjasvāṃś ca payasvāṃś cāśṛtas tvābhi rakṣatu ||6|| (AVŚ*

*19.46.6)*

“Drawn forth from butter, rich in milk and sweetness, hundred-lived, thousand-homed, bestowing vigour, Kindly, delightful, full of sap, and mighty, invincible let it guard thee well.“ (Griffith, AV 19.46.6, p. 303)

*yathā tvam uttaro 'so asapatnaḥ sapatnahā /*

*sajātānām asad vaśī tathā tvā savitā karad aśṛtas tvābhi rakṣatu ||7|| (AVŚ 19.46.7)*

“That thou mayst be pre-eminent, slayer of rivals, rivalless,

May Savitar cause thee to be chief and controller of thy kin. Invincible, let it guard thee well.“

(Griffith, AV 19.46.7, p. 303)

Found also in Pāipp.iv.(in the verse-order 1,2,6,5,3,4,7). Used, according to the comm., by one desiring strenght, in mahāśānti ceremony called mārudgaṇī, with a threefold amulet named aśṛta, being so prescribed by Nakṣ.K.19. (Whitney comm.on AV 19.46, p. 972)

*śāsa itthā mahām asy amitrasāho aśṛtaḥ /*

*na yasya hanyate sakhā na jīyate kadā cana ||4|| (AVŚ 1.20.4)*



“A mighty Ruler thus art thou, unconquered, vanquisher of foes,  
Even thou whose friend is never slain, whose friend is never over-  
come.” (Griffith, AV 1.20.4, p. 25 )

*sūryo me cakṣur vātaḥ prāṇo 'ntarikṣam ātmā pṛthivī śarīram /*

*astṛto nāmāham ayam asmi sa ātmānaṃ ni dadhe dyāvāpṛthivībhyāṃ gopīthāya ||7||*

(AVŚ 5.9.7)

“Mine eye is Sūrya and my breath is Vāta, Air is my soul and Prithivī my body.  
I verily who never have been conquered give up my life to Heaven and Earth for keeping.”  
(Griffith, AV 5.9.7, p. 202)

## **ābayu**

**ābayu** m. (only voc. ābayo and ābayo) N. of a plant AV. vi,16,1. (MW, p. 145)

Výskyt v texte (IVAV, p. 50)

AV 6.16.1 (“To various plants”)

*ābayo anābayo rasas ta ugra ābayo /*

*ā te karambham admasi ||1||* (AVŚ 6.16.1)

“O Ābayu, non-Ābayu, dire is thy juice, O Ābayu; we eat the  
gruel made of thee.” (Griffith, AV 6.16.1)

The hymn is unintelligible, and the translation only mechanical. Ppp.and the comm. read *āv-*,  
*anāv-* and the comm.derives the words from the verbal stem *āvaya*, with suffix u, and  
renders “being eaten” (*adyamāna*), “not being eaten” (*abhakṣyamāṇa*), understanding  
“mustard” (*sarṣapa*) to be addresses. (Whitney comm.on AV 6.16.1, p. 292)

**sarṣapa** = Indian mustard = *Brassica juncea* Czern. & Coss. Viz. *āsurī* p. 25.

## **daśavṛkṣa**

**daśavṛkṣa** m. N. of a tree AV.ii,9,1. (MW, p. 472)

Výskyt v texte (IVAV, p. 137)

AV 2.9.1 (“Against possession by demons: with an amulet”)

*daśavṛkṣa muñcemaṃ rakṣaso grāhyā adhi yainaṃ jagrāha parvasu /*

*atho enam vanaspate jīvānāṃ lokam un naya ||1|| (AVŚ 2.9.1)*

“Free this man, Dasavriksha! from the demon, from Grāhi who hath seized his joints and  
members, And raise him up again, O Tree, into the world of living men.” (Griffith, AV 2.9.1, p.  
51)

*daśavṛkṣa* : explained by the *Kauṣika-sūtra* and *Dārila* (XXVII,5) as an amulet made of ten kinds of holy wood which is to be employed in the process of recovering the patient. (Griffith comm. on AV 2.9.1, p. 51))

Found in Pāipp.ii.(in the verse-order 1,5,4,2,3). Reckoned, like the next preceding and the next following hymn, to the *takmanāśana gaṇa* (Kāuś.26.1, note), and made (27.5,6) to accompany the binding on of an amulet composed of splinters (from ten different trees: the comm.), being muttered by ten friends who lay hands on the patient. (Whitney comm.on AV 2.9, p. 50)

## **parihasta**

**parihasta** m. (g. nir-udakadi) an amulet put round the hand to secure the birth of a child AV. (MW, p. 604)

Výskyt v texte (IVAV, p. 176)

AV 6.81.1 (“For successful pregnancy: with an amulet“)

*yantāsi yachase hastāv apa rakṣāṃsi sedhasi /*

*prajāṃ dhanam ca gṛhṇānaḥ parihasto abhūd ayam //1//* (AVŚ 6.81.1)

“Thou art a grasper, holding fast both hands: drivest fiends away.

A holder both of progeny and riches hath this Ring become.“ (Griffith, AV 6.81.1, p. 289)

## phāla

**phāla** m. (or n. L.) a ploughshare RV. Kaṭh. Kauś. Yajñ.; a kind of hoe or shovel R.; a bunch or bundle Naish.; a nosegay Balar.; a jump Vcar. HPariś.; the core of a citron L.; N. of Śiva L.; of Bala-rāma L.; n. a garment of cotton A.; a ploughed field ib.; = (or w.r. for) bhāla}, the forehead Cat.; mf(ī)n. made of cotton L. (MW, p. 717)

Výskyt v texte (IVAV, p. 198)

AV 10.6.6–10.33 (“With an amulet”)

*yam abadhnād bṛhaspatir maṇim phālaṃ ghṛtaścutam ugraṃ kadhiram ojase /  
tam agniḥ praty amuñcata so asmai duha ājyaṃ bhūyobhūyaḥ śvaḥśvas tena tvaṃ  
dviṣato jahi ||6|| (AVŚ 10.6.6)*

“The Charm Brihaspati hath bound, the fatness-dropping citron-wood, the potent Khadira for strength, This Agni hath put on: it yields clarified butter for this man. Again, again, from morn to morn. With this subdue thine enemies.” (Griffith, AV 10.6.6, p. 22)

*yam abadhnād bṛhaspatir maṇim phālaṃ ghṛtaścutam ugraṃ khadiram ojase /  
tam bibhrac candramā maṇim asurāṇām puro 'jayad dānavānām hiraṇyayīḥ /  
so asmai śriyam id duhe bhūyobhūyaḥ śvaḥśvas tena tvaṃ dviṣato jahi ||10|| {18}  
(AVŚ 10.6.10)*

“The Charm Brihaspati hath bound, the fatness-dropping citron-wood, the potent Khadira, for strength, This Charm did Chandra wear, with this conquered the forts of Asuras, the golden forts of Dānavas. This yields him glory and renown, again, etc.” (Griffith, AV 10.6.10, p. 23)

*yathā bījam urvarāyām kṛṣṭe phālena rohati /*

*evā mayi prajā paśavo 'nnamannaṃ vi rohatu //33// (AVŚ 10.6.33)*

“As, when the plough hath tilled the soil, the seed springs up in fertile land,

Let cattle, progeny, and food of every kind spring up with me.” (Griffith, AV 10.6.33, p. 25)

## **mekhalā**

**mekhalā** f. a girdle, belt, zone (as worn by men or women, but esp. that worn by the men of the first three classes; accord. to Mn.ii, 42 that of a Brahman ought to be of muñja [accord. to ii, 169 = yajñopavīta q.v.]; that of a Kshatriya, of mūrvā; that of a Vaiśya, of śaṇa or hemp, I.W. p. 240) AV. &c ; &c.; the girth of a horse Kathas.; a band or fillet L.; (ifc. f. A) anything girding or surrounding (cf. sAgara-m-); investiture with the girdle and the ceremony connected with it VarBrS.; a sword-belt, baldric L.; a sword-knot or string fastened to the hilt L.; the cords or lines drawn round an altar (on the four sides of the hole or receptacle in which the sacrificial fire is deposited) BhP.; the hips (as the place of the girdle) L.; the slope of a mountain (cf. netamba) Kālid.; a partic. part of the fire-receptacle Hcat.; Hemionitis Cordifolia L.; N. of the river Narma-dā (prob. w.r. for mekalā) L.; of a place (?) Vās., Introd.; of various women Viddh. Kathās. (MW, p. 831)

Výskyt v texte (IVAV, p. 230)

AV 6.133.1 ("To a girdle: for long life etc.")

*ya imāṃ devo mekhalām ābabandha yaḥ saṃnanāha ya u no yuyoja /*

*yasya devasya praśiṣā carāmaḥ sa pāram ichāt sa u no vi muñcāt //1// (AVŚ 6.133.1)*

"By the direction of that God we journey, he will seek means to save and he will free us;

The God who hath engirt us with his Girdle, he who hath fastened it, and made us ready."

(Griffith, AV 6.133.1, p. 319)

## **lākṣā**

**lākṣā** f. (cf. rākṣā and Uṇ.iii, 62 Sch.) a species of plant AV.; a kind of red dye, lac (obtained from the cochineal or a similar insect as well as from the resin of a partic. tree) Mn. MBh. &c.; the insect or animal which produces the red dye. (MW, p. 899)

Výskyt v texte (IVAV, p. 253)

AV 5.5.7 ("To a healing plant, lākṣā")

*hiranyavarṇe subhage śuṣme lomaśavakṣane /*

*apām asi svasā lākṣe vāto hātmā babhūva te //7// (AVŚ 5.5.7)*

"Gold-coloured, bringing happy fate, odorous, hairy-bodied one,

The sister of the Waters art thou, Lākṣā! And thy soul is Wind." (Griffith, AV 5.5.7, p. 196)

*Lākṣā* is not elsewhere met with as name or epithet of a plant. (Whitney, comm. on AV 5.5.7, p. 229)

*Lākṣhā*: meaning apparently a plant on which the cochineal insect which produces the red dye is found. (Griffith, comm. on AV 5.5.7, p. 195)

## **varaṇavatī**

**varaṇavatī** f. (prob.) N. of a river AV. (MW, p. 921)

Výskyt v texte (IVAV, p. 259)

AV 4.7.1 (“Against poison“)

*vār idam vārayātai varaṇāvatyām adhi |*

*tatrāmṛtasyāsiktaṃ tenā te vāraye viṣam ||1|| (AVŚ 4.7.1)*

“So may this water guard us on the bank of Varāṇavatī. Therein hath Amrit been infused: with that I ward thy poison off.” (Griffith, AV 4.7.1, p. 138)

The word is formed from the tree-name *varaṇa* (*Crataeva Roxburghii*). It is not found elsewhere, but has sufficient analogies elsewhere. (Whitney, comm. on AV 4.7.1, p. 154)

Viz. **varaṇa** p. 66.

## śatavāra

**śatavāra** (śatā-) mfn. consisting of a hundred hairs AV. 2 (MW, p. 1050)

Výskyt v texte (IVAV, p. 287)

AV 19.36.1,3 (“With a śatavāra – amulet: for protection etc.”)

*śatavāro anīnaśad yakṣmān rakṣāṃsi tejasā /*

*ārohan varcasā saha maṇir durṇāmacātanaḥ ||1||* (AVŚ 19.36.1)

“Teh Hundred-haired hath banished hence fiends and Consumptions by its might.

With splendour hath the charm that scares demons of ill-name mounted up.” (Griffith, AV 19.36.1, p. 294)

*Hundred-haired:* or Hundred-tailed; a powerful amulet made, apparently, of a great number of fibres or filaments of some magical plant, perhaps the Darbha grass of the preceding hymns. (Griffith, comm. on the AV 19.36.1, p. 294)

## sīsa

**sīsa** n. (of doubtful derivation) lead (also used as money) VS. &c. &c.; the leaden weight used by weavers VS.; mf(ā)n. leaden, of lead VS. LāṭyŚr. (MW, p. 1219)



Výskyt v texte (IVAV, p. 315)

AV 1.16.2 (“Against demons: with an amulet of lead”); 12.2.1,53 (“The flesh-eating and the householder’s fires”)

*sīsāyādhy āha varuṇaḥ sīsāyāgnir upāvati /*

*sīsaṃ ma indraḥ prāyachat tad aṅga yātucātanam ||2||* (AVŚ 1.16.2)

“Varuna’s benison hath blessed the lead, and Agni strengthens it.

Indra hath given me the lead: this verily repels the fiends.” (Griffith, AV 1.16.2, p. 20)

The comm. ascribes the mention of Varuṇa to the fact that river-foam is one of the articles declared (Kāuś.8.18) equivalent to lead, and here inteded by that name. (Whitney comm.on AV 1.16.2, p. 17)

*naḍam ā roha na te atra loka idaṃ sīsaṃ bhāgadheyam ta ehi /*

*yo goṣu yakṣmaḥ puruṣeṣu yakṣmas tena tvam sākam adharāṇi parehi ||1||* (AVŚ

12.2.1)

“This is no place to hold thee; mount the Nāda: this lead is thine appointed share. Come hither. Together with Consumption in the cattle, Consumption in our men, go henee, go southward.” (Griffith, AV 12.2.1, p. 102)

*aviḥ kṛṣṇā bhāgadheyam paśūnām sīsam kravyād api candram ta āhuḥ |*  
*māṣāḥ piṣṭā bhāgadheyam te havyam aranyānyā gahvaram sacasva ||53|| (AVŚ*  
12.2.53)

“Among tame beasts the black ewe is thy portion, and the bright lead is thine, they say,  
Flesh-eater! Mashed beans have been assigned thee for oblation go seek the dark wood and  
the wildernesses.” (Griffith, AV 12.2.53, p. 110)

## Záver

Určenie daných lexémov a ich botanická klasifikácia je dôležitým základom, ktorý nám otvára priestor k štúdiu mnohých zaujímavých tém. Z charakteristiky a účelu použitia jednotlivých rastlín, ktoré v texte Atharvavédy nachádzame sa dozvedáme mnoho o úrovni znalostí spoločnosti danej doby jak botanickej, tak lekárskej. Ale tiež o spôsobe vnímania, prístupe a zachádzaní s danou rastlinou ako so samotnou inteligenciou. Do akej miery dokázali poznať jej kvality a účinky tak, ako ich poznáme my dnes, môže byť predmetom ďalšieho zúčmiania.

Pasáže Atharvavédy, ktorými sa táto práca zaoberá nevytvádzajú veľa o spôsobe používania daných rastlín. Tieto pasáže sa pravdepodobne recitovali u samotných obradov a zaklínadiel, a tak je potreba štúdia ďalších textov aby sme sa dozvedeli viac o technike ich používania (napr. orálne, alebo sa používali ako kadidlo, obklady apod.).

V práci uvádzam citácie veršov, kde sa dané lexémy vyskytujú podľa Whitneyho Indexu Verborum. Často, a to hlavne u ďalších výskytov je ale dané slovo použité aj v inom význame než názov samotnej rastliny. Či dané verše majú nejakú vypovedaciu hodnotu o charaktere danej rastliny je ďalšou otázkou pre hlbší výskum.

V závere tejto práce bolo pôvodne zamýšľané tematické zatriedenie popisovaných rastlín podľa účelu použitia, avšak vzhľadom k rozsahu tejto práce sa obmedzím len na vymenovanie aspoň tých najčastejšie zastúpených tém. Patria sem: liečenie konkrétnych chorôb, ochrana proti zlým silám a démonom, dlhovekosť, požehnanie, ženské zaklínania, zabezpečenie víťazstva, a tiež použitie ako jedna zo súčasti pre vytvorenie rôznych talizmanov alebo lektvarov.

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